

INTEGRITY



1230 Old Mission Students' The

NAME.....
 BIRTH....
 ED.....SINGLE
 JRED.....WHIT
 ENT EMPLOYER..
 DDRESS.....
 AT WAS YOUR LAST D
 MPLOYMENT IF YOU ARE
WHY DID YOU LEAVE?
 EN WERE YOU MARRIED?

'HY?.....
 AGE.....EDUCAT
NAME OF
 'LDREN?

..WH
 ..

ABCDEFGHIJ
 KLMNOPQR
 STUVWXYZ

ABC
 DEF
 GHIJ
 KLM
 NOP
 QRS
 TUV
 WXY
 Z-AB
 CDE
 FGH
 IJKL
 MNO
 PQR
 STU
 VWX
 YZA
 BCD
 EFG
 HIJ



..E
 ..COM,
 ..OTHER'S
 ..OF FATHER'S
WHAT SERIOU
 ..HAVE YOU EVER BEL
 INSTITUTEION?.....IFTH
 OW LONG?.....WHEN
 ED?.....W
 OSIS AT THE TIME YC
HAVE YOU HAP
 AT TIME?.....
 QUENT OR RAP
 YOU BE WILL
 OTHER EXM
 THE NEAP

MAY 1948

VOL.2,NO.8

SOCIAL WORK ISSUE

CONTENTS

THE EVOLUTION OF SOCIAL WORK

By PETER MICHAELS - - - - -

CHARITY AND CHARITIES

By ELIZABETH WILLIAMS - - - - -

SOCIAL WORK AS CHARITY

By PEGGY KAHN - - - - -

SOCIOLOGY—THE NEW RELIGION

By CLARE HENRY - - - - -

PARDON IN PIECES

By JOHN MURPHY - - - - -

THE LAY APOSTOLATE AND SOCIAL WORK

By MARY LOUISE PAUL - - - - -

BOOK REVIEWS - - - - -

INTEGRITY is published by lay Catholics and
dedicated to the task of discovering the new
synthesis of RELIGION and LIFE for our times.

Vol. 2, No. 8

May

Published Monthly by Integrity Publishing Co., 1556 York Avenue New
28 N. Y., Pl 9-8313. Edited by Edward Willock and Carol Jackson. E
tered as Second Class Matter October 14, 1946 at the Post Office at
New York, N. Y. Under the Act of March 3, 1897. All single
copies 25 cents each; yearly subscriptions domestic \$3.00,
Canadian \$3.50, Foreign \$4.00.

The Evolution of Social Work



SHOULD any of the one hundred thousand or so social workers in the United States feel a vague but persistent malaise in respect of their work, they would have a hard time diagnosing their difficulty. What's wrong with social work is now a case of an ill within an ill within an ill. Specious reasoning, bad history, ignorance of human nature, and apparent inevitability are all tangled up with mixed motives and even much goodness. Clarification is easier through historical analysis than by a frontal approach to the contemporary situation.

Social work is an outgrowth of that branch of human activity roughly covered by the phrase, "the works of mercy." For our purposes the different historical approaches to the works of mercy can be divided into three periods: charity, philanthropy and sociology.

The First Period: Charity

It is characteristic of pagan societies that they neglect (often despise) their weak members. The Greeks and Romans exposed their unwanted children, African tribes have killed their old people, Hindus used to burn widows, and pagan Chinese to this day stone lepers. The fact that we shudder at these things testifies to the Christian conscience which is residual in us. For it was Christianity that really initiated the works of mercy, and at the highest possible level.

The Christian saw in the beggar, the leper, the sick, the poor and the insane, what no pagan could ever see: Christ. "I was hungry and you fed me, naked and you clothed me. . . . Inasmuch as you did it unto one of these my least brethren, you did it unto me." With the Christian it is wholly a supernatural matter. Christ is seen by the eyes of faith, and loved with the love of God—supernatural charity.

One can scarcely think of the Christian ideal of charity without a burning in one's heart, so beautiful is this love which Christ brought into the world. Even the pagan stands in respect and awe before Saint Francis of Assisi, who kissed and served the lepers, and who has become a sort of symbol of the charity which was repeated over and over again (and still is) by saints who ransomed captives, nursed the sick, tended the insane, instructed the orphans, protected the aged, and dressed the

wounds of the cancerous. They did it (and they still do it) with a derness, a joy and a reverence. It was not an onerous duty, but a privilege, for it was always the same person they were serving, Christ.

The characteristic institution of the age of charity was the religious order. The duties of hospitality, almsgiving and personal service were recognized as universal, but an abundance of religious institutions sprang up to meet the needs more effectively. The work of the religious order was done by a multitude of dedicated men and women whose lives were rooted in prayer (which fostered the charity that was the principle of their action) and who stripped themselves of all worldly possessions and preoccupations in order the better to serve God in their fellow men.

Gradually these religious institutions formed a whole network of charity which covered Europe. The monasteries were the poor man's inn (now we have Bowery flop houses), hospitals abounded (there were seven hundred in England in the thirteenth century), the leprous were segregated and cared for, and almsgiving was a universal honored custom. At that time men gave money (tithes) to the Church which was the mother of all these charities, as we now pay taxes to the government (which is becoming the mother of today's good works). Only in the former case the giving was more likely to be meritorious. The total cost was certainly less, since the ministers of charity were vowed to voluntary poverty. This poverty combined with obedience and docility to make for a tremendous economy of effort. Further, although these multitudinous works were all under the Church, there was a minimum of centralization, each local convent or monastery, or even religious order, exercising a certain autonomy under its approved rule.

Not all the religious in this period of charity were saints, nevertheless the saint was the exemplar, the characteristic person devoted to the works of mercy. The training of religious was chiefly spiritual, since the primary motivation of the whole thing was the love of God. The Ages of Faith were realistic. They didn't have millennial complexes about the eradication of poverty, disease and human unhappiness (yet they rid Europe of leprosy with their quarantines and were never visited with our major problems of divorce, juvenile delinquency, widespread unemployment and general neurosis). They saw God's purposes in suffering and, while working with tremendous personal sacrifice to alleviate it, knew that sin, not suffering, was the worst evil, and that perfect justice and joy were to be found only in heaven.

The Breakdown of Charity

The system of charity built up by the Church worked very well. The excellence with which it was administered varied in proportion to the holiness of the nuns, brothers, monks and priests who administered it.

(and also according to their number, which was seriously depleted the plagues). Religious institutes fell now and again into laxity worldliness, but they had, as they still have, power to recuperate. They were essentially sound, and well fitted for their purposes.

Why, then, did this network of charity disappear? Why was it perished by something else?

We shall consider here only the situation in England. In Catholic countries the system never quite vanished, or did so only recently, but our tradition stems from the Protestant countries. In England the whole system disappeared virtually overnight because Henry VIII confiscated the monastic lands and set most of the religious at large, and without provision. Henry's reasons had to do with his own marital problems and his defiance of the Pope. The fact that he destroyed the institutions of charity was incidental to his main purpose and had nothing to do with whether they were operating well or poorly. This is a pattern we shall see repeated, and the lesson to learn from it is that how men treat their poor and weak brothers is always a by-product of something else, spiritual, political or economic. Anyhow, Henry VIII, in confiscating the monastic lands and destroying the religious foundations, wiped out the whole system of charity. He also (because the lands and holdings were large and rich—but used overwhelmingly in the interests of the poor, despite occasional abuses) disrupted the whole economy of England, with far-reaching consequences even until today. Because the seized land passed rapidly to the nobles, in return for favors granted in supporting Henry, the balance of power in England swung heavily on the side of the nobles and the king has remained more or less putty in their hands to this day. One consequence has been the impotence of the king to defend the poor against the abuses of the rich. However, be that as it may, it only indirectly affects this discussion.

The Transitional Period

After Henry there followed a transitional period. At first the poor and the weak were not cared for at all, and their numbers were greatly augmented by the indigent religious. Extremely harsh laws were instituted to quell the resultant disorders. It was during this time that picking pockets was a crime punishable by burning at the stake. But people went on picking pockets and the rest because they really had no alternative. Gradually a system was evolved whereby the responsibility for the indigent was fixed by law on the parishes of what was now the Church of England. The regulations are contained in the famous "Poor Laws," and they are harsh and unfeeling. It is odd that one history of social work after another will trace the care of the poor back to these infamous Poor Laws, but none will go yet further back to investigate the circumstances under which the Poor Laws came into

existence. It is much more flattering to modern social work to challenge this darkest hour with which to contrast its own "enlightenment," than to remember Saint Elizabeth of Hungary, Saint Camillus de Lellis, Saint John of God and Saint Catherine of Siena.

In the Middle Ages there was a hospital for the insane in London called Bethlehem (from which comes our word "bedlam"). It was manned by religious, of course, and was quite famous for its enlightened and humane treatment of its patients. The mildly insane were released into the custody of the general public wearing the hospital badges which won them such kind treatment that these badges were coveted and stolen by beggars. Now this hospital was shut down with the Reformation, and for awhile there was no one to care for the insane. Since the necessity was so great for such an institution, it was perfectly opened again after the Reformation with the lowest type of paid attendant. Then it was that the insane were exhibited like monkeys, and the public could observe their misery for a small fee. They were chained, ill-fed and often cold. Modern people shudder to think of the inhumanity with which the insane were visited in the "Middle Ages." Let them continue to shudder, but for the abuses of the post-reformation period, and let them correct their textbooks.

Enter Industrialism

The Poor Laws remained in effect for a long time and were a grievous burden to the poor. That was the era of the work house and the debtor's prison. But things were to get worse before they got better.

The advent of industrialism in the late eighteenth and early nineteenth centuries was immediately preceded in England by the enclosure laws, whereby multitudes of independent farmers lost their land and were forced to the city, forming there a semi-vagrant population which readily succumbed to the exploitation of the early, wholly unprincipled industrialists. It was during this period of the early and middle nineteenth century in England and in America (a little later here) that the foundations of the great modern fortunes were laid. Industrialism, which enabled one man to profit readily by the exploitation of many, was one factor. Capitalism, with its paper money and opportunities for usury, was another. To these must be added in America the magnificent natural wealth of our country, which was so quickly and wantonly despoiled and also the legitimate development opportunities illegitimately exploited, of which the chief example is the railroads.

The net result of all this, insofar as it concerns us here, is that the gap between the rich and the poor widened enormously. The poor were worse off than ever they had been while free men and independent owners, and were also increasingly numerous. The really rich were as rich as Croesus, and with a type of wealth which (given the legal sanction of usury) tended of itself to multiply prodigiously.

The Second Period: Philanthropy

For a variety of reasons, ranging anywhere from embarrassment of riches to trying to retrieve a good name, or possibly twinges of conscience, these rich began to take on the burden of the relief of the poor. They did it by giving large sums of money to foundations of one sort or another (The Rockefeller, Carnegie and Russell Sage Foundations of our own day are residual examples) which distributed and administered the funds. The intermediaries between the rich and the poor were at first well-bred, educated women of the wealthy or middle classes, working on a volunteer basis; subsequently the paid, "professional" social workers.

By the time philanthropy had become the characteristic mode of administering the works of mercy (which was roughly by the turn of the last century) there had been an entire change in man's attitude toward man. Philanthropy is Greek for "love of man," whereas charity means the love of *God*. The prevailing philosophy was now humanitarianism, the love of man for his own sake and his own natural ends. The prevailing mood was now pity, which expressed at once the greatness and the weakness in the humanistic position. It is good to pity the sufferings of one's fellows, but pity which is not subordinate to, and ordered by, supernatural faith and love, is bound to become diseased. We see what it has degenerated to in our own day: the pity that kills, with euthanasia and birth control and sterilization on the one hand, and the ineffectual sentimentality on the other hand. But this is to get ahead of our story.

Philanthropy was preoccupied with man for his own sake. Almost inevitably it concentrated on natural reforms, and especially cleanliness. Nothing appalled the early social worker so much about the poor man as the fact that he was dirty. Since she didn't see with the eyes of faith, she neither saw Christ, nor the possibilities of beatitude; but she only saw dirt, and bad manners, smelled garbage and shivered in cold flats. The characteristic good works of the social worker (ante-Freud) were free dental clinics, summer camps, T.B. sanatoriums, maternity clinics and budgeted almsgiving.

Social workers were very zealous about minor reforms and were instrumental in obtaining fire regulations for tenements, school lunches and that sort of thing. Characteristically they never attacked root evils, such as industrial capitalism itself, or the existence of monstrous cities, or the lack of small private ownership of the means of production. They could not very well have challenged these things as they were distributing the largess of the very men who had been partly responsible for these evils and whose continued affluence depended on the *status quo*. But the social workers, too, came from (and for the most part remained in) the privileged classes and so it probably never occurred to them to challenge the system.

The early philanthropic period also produced an attitude of paternalization and moral condemnation which stemmed from the Calvinist heritage of Protestantism. Poverty was regarded as resulting from a defect in the character of the poor, probably from sloth. This attitude gave rise to the distinction between the deserving and the undeserving poor, which has been repudiated by modern social workers as repeated depressions and periodic involuntary periods of unemployment have shown that the masses are more sinned against than sinning in our

The characteristic person of the philanthropic period is the noble humanitarian, of which Jane Addams and Florence Nightingale serve as exemplars. The world holds them up to our admiration because they are remarkable not so much for the greatness they achieved as for the evident fact that they should have been saints, and probably would have been, with the true faith and supernatural aims and aids. At the natural level their greatness could only peter out. Florence Nightingale, after the Crimean episode which made her famous, became a political agitator for military hospital reforms, some even dubious to the extent of ruining one of her friends in Parliament. *Kew* newspapers hid her growing querulousness from a doting public for years until, at her death, they resurrected the lovely lady bending over the sick soldier's cot legend. Jane Addams was a pioneer founder of settlement houses. She suggests a comparison with Mother Cabrini because they were near contemporaries, both working among the poor in Chicago. The noble humanitarian's heroic efforts were on the noble level. Her Hull House, and she herself, were well-known to generations of college students, but are already passing into oblivion. The Italian saint led a hidden and obscure life, depending wholly on supernatural assistance in her work among the despised immigrants of the Chicago slums. She was not written up in the college sociology books of her day. But she died leaving a religious community and a string of hospitals to carry on her earthly work, while she assists in heaven. As for her fame—she is obviously Chicago's (and New York's) most honored and leading citizen to date.

The change in the spirit with which the works of mercy are administered can be traced in nomenclature. Charity loves to call its institutions names like Holy Ghost Hospital, The House of the Good Shepherd, the Guardian Angel Adoption Home or The House of the Holy Spirit. The philanthropists went in for names like The Association for Helping the Deserving Poor, or The Society for the Relief of Paupers. Lately, to get ahead of our story again, it has become the fashion to use colorless scientific words. An insane asylum (a beautiful word for an asylum) is a psychoneurotic institute or a hospital for the care of the mentally ill. When the private social work agencies in New York City consolidated a few years ago the late Alfred E. Smith had the

licity and naivete to suggest the name of the new organization be The Friendly Neighbors. Of course he was overruled, and the name became the Community Service Society of New York, which is so nearly meaningless and so lacking in human warmth as to be difficult even to remember.

The Breakdown of Philanthropy

Here again a system of good works collapsed through no fault of its own. Philanthropy was a poor thing as compared with charity, but it was not given an opportunity to run its course. What happened was that our economic system collapsed. Industrial capitalism of its nature produced economic crises in the form of periodic depressions. The interval between these kept shortening, while the suffering they caused deepened, until the crash of 1929 was followed by a period of such depression that steps had to be taken in the direction of socialization. Philanthropic organizations had their resources diminished at a time of colossal want through unemployment. The problem of relief was so great that the government was forced to take it over.

The Third Period: Sociology

A very curious thing happened when the state took over relief. That should have been the end of social workers (giving way to "investigators"), and it probably would have been were it not for the fact that the private social work agencies were still fairly handsomely endowed financially. They had the trained workers, they had the money, all they needed was a function.

At first the social workers became investigators for government relief, but this was a routine, high-pressure and pretty mechanical job, not worthy of their talents and training. If one reads the history of this period, it looks as though the social workers deliberately invented a function for themselves. They said, in effect, that people have other than material problems, and we shall help them solve these other problems. For some time the advance schools of social work have been fascinated by the theories of Sigmund Freud and trying to incorporate them into their case work. Gradually, then, these agencies have been transformed. Instead of prudent almsgivers, social workers have become the "professional" priestesses of the new religions of psychology and sociology.

The corporal works of mercy, so to speak, have passed on to the bureaucratic state, which dispenses relief, social security, unemployment insurance, and which threatens to control the practice of medicine and practically everything else. We have moved from love, to pity, to mechanization. We have regressed from God to man to animal or machine. All individual responsibilities are being absorbed into one gigantic centralization with its army of robots who administer the red

tape with which the whole thing will be smothered. The government has its social workers, increasingly so, but the elite in the professions are still in the private non-sectarian (really atheist) agencies, where policies are formulated, methodologies are effected, and curricula determined. The New York School of Social Work, controlled by the Community Service Society, is the exemplar of all graduate schools of social work, not excepting the Catholic schools, which have strangled the gnats and swallowed the camel.

It is probably only a matter of time before the private agencies will fall under government control; as it is they already influence government policies. It is beside our point to trace further the course of total socialization, and finally communism, which threatens. It is more useful to examine the philosophy (really the theology) which governs increasingly the whole "profession." It can be seen most clearly in its most advanced stage among the New York non-sectarian elite. Happily things are still more wholesome elsewhere, but this is the preview of the future, unless we can prevent it.

The New Religion

Social work is now concerned with the *spiritual* works of mercy. In an age with dire spiritual problems everywhere, and of unprecedented religious decline, one can see that the very virtues of social work would lead them to undertake the "spiritual direction" of their clients. Since the social workers themselves are singularly underprivileged, religiously speaking, it is no wonder that they have come up with this vicious new religion.

Language plays a very important part in the new social work. The essence of the language is that it removes everything from the moral order. You never say "good or bad," or "right or wrong," but "positive or negative," or "constructive or destructive." Beatitude has become "adjustment to one's environment." Spiritual problems are "emotional problems." People are "clients" or "cases," and so on. Unconsciously, almost, they have introduced a new moral code, largely Freudian, in which the sins are "refusal to cooperate," being "different," or "suppressing instinctual desire."

The new social worker does not give the client money (except incidentally). She doesn't give the client assistance. She doesn't even particularly give advice any more. Most of her work consists in receiving confidences of the most intimate order and dictating enormous, untailored, and extremely dull, case histories.

The social worker does not give away all her worldly possessions for the love of God. She does not even give up her finery and make do for the durable tweeds and flat heels of the humanitarian workers.

kes to dress well, for her clients' sake. She thinks they would feel lighted were she to come to them poorly attired. May God have pity on us, for there is truth in her contention. Even our tenement dwellers are now bourgeois.

The Dilemma of the Social Worker

In our day we see the three periods, charitable, philanthropic and sociological co-existing. There is no doubt, however, that deterministic, Freudian, state-imposed sociology is in the ascendancy and that it will make the work of religious orders, and even that of private agencies, virtually impossible. Already the work of the Church suffers almost inevitable diminution of charity because of financial entanglements with state funds, governmental red tape, lack of a sufficient number of religious vocations and the like.

The more centralized and depersonalized the system becomes, the more demand there will be for social workers, and the more frustrating their work will be. Of their very nature social workers are intermediaries; they do not take defective or orphan children into their own homes, they arrange to have them taken into an institution or someone else's home. They diagnose cases of loneliness, but they do not become the personal friends of the lonely. They advocate good housekeeping, or arrange for the services of a housekeeper, but they do not themselves roll up their sleeves and do the dishes. They give not of their own money (in the professional capacity) but of the money of others. The most necessary function which social workers perform is their least exalted one: that of unwinding red tape, fathoming the intricacies of organized charity, and transferring bewildered moderns from the place of need to the place of remedy.

The Direction of Reconstruction

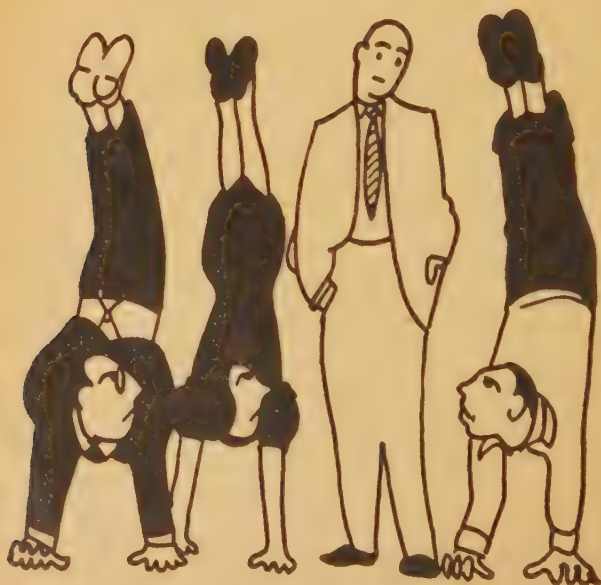
Wholehearted personal and corporate charity is the only way to restore the works of mercy to a Christian framework. If social workers are to lead themselves and us out of the wilderness, their supreme need is for an intense supernatural life. Above all they need the training which is conspicuously absent from the present curriculum: spiritual training. Perhaps they must get it from the apostolic movements. When they get it, however, and their charity begins to overflow into their work, then the framework of organized charity will begin to crack and we shall see the birth of a new outgrowth of the works of mercy, at once Christian and suited to our times.

What will it be like? Who can foresee the loveliness of the institutions which the Holy Ghost raises for each age that is docile to His directives? There will be charity in superabundance (such is needed for an age grown so cold as ours). There will be a total instead of a half-giving. Those who have fallen down will be uplifted only in one

direction—Christward. The workers themselves will be united close in Christ. The chances are that many or most of them will in time cease to be social workers, abandoning their intermediary positions for direct action on problems as they gain wisdom to see the solution necessary. They may or may not become religious. In our day we see the corporate work of dedicated lay people sometimes operating where formerly the work would have been done by a religious order. Secularism demands new modes of operation.

The modern world often is right in its general direction, pervaded in its specific aim. Maybe the spiritual works of mercy will be of supreme importance, even as the social workers intuitively sense. (Perhaps the corporeal misery of our times will be so great that it can only be met by huge organizations.) Then it will be Christ versus Freud, man raised to God versus man reduced to machine, God's order versus nihilism. The future belongs to those who love. Indeed, if we do not restore the fullness of supernatural charity to act as the oil of society there may be no future.

PETER MICHAELS



THE RADICAL

Charity and Charities

To come to any proper estimation of Catholic social work today it is necessary to come to an understanding of the end and the nature of Christian charity. Charity, of course, means love, and it is primarily directed to God, and by virtue of this fact it is concerned with our neighbor. It obeys the dual commandments of Christ. Consequently, Christian charity insofar as it is concerned directly with the good of our neighbor, aims, by the practice of the corporal and spiritual works of mercy, to save his soul, for the greater glory of the Trinity.

Saint Paul has called charity the bond of perfection. And Saint John the Beloved makes charity the absolute condition of our union with God. "God is charity: and he that abideth in charity, abideth in God, and God in him." But as a test of our love of God, and as a divinely ordained means of attaining to the fullness of love, we are told to love our neighbor. "And this commandment we have from God, that he who loveth God love also his neighbor." In other words, to reach God Who is Love, we must love. Love is at once the means and the end.

Social work—which is concerned with charity toward our neighbor—is good insofar as it conforms to the precept of love. If modern social work is the antithesis of supernatural love, then anything that can be said in defense of its efficiency, temporal success or any other quality, is beside the point.

The Ideal of Charity

Let us examine more closely this *charity*, which is the perfection of man because it makes him like God. Saint Paul's discourse on charity is a magnificent statement of the pre-eminence of charity among the virtues. It is made quite clear that all the other virtues (glorious as they might seem) fade into nothingness before the flame of charity, and that without charity all the other virtues are worthless. And yet with charity, the other virtues come to full perfection. They are all subordinate to charity, but it is charity that vivifies, ennobles and beautifies them, by its energizing, fructifying action. Charity unifies all the virtues (both infused and acquired) and bears them aloft to God. In a discussion of charity and social work, it is important to bear in mind that charity does not in any way exclude the other virtues. Saint Paul nowhere says that charity is unintelligent or irrational. Yet modern Catholic social work seems fearful that by going all out for charity it might not preserve its intelligence, instead of realizing that by giving its heart it will find its head. The development of all other virtues should be a *means* to charity—the end. There should not be many "ends"—independent, disintegrated. The virtues should be so united that it would be possible to think there is only one virtue: love.

In considering the active practice of charity we must remember that its ultimate end is not concerned with man primarily, but with God. The realization of this gives the proper perspective to charity, and guards against the evils of sentimentality and fear of failure. *Sentimentality* is evil because charity must be a strong virtue, not a "pretty" one. And if we realize that God is the author of charity as well as the object of it, we do for our neighbor what is for the glory of God and his soul's salvation, and not what pleases him or makes us glow comfortably. *Fear of Failure* is evil because charity is a success ultimately in that it glorifies God. Knowing this, we do not lose heart if we have no single visible result.

Social work, when it is aware of its primary end, seeks to cooperate fully with the providence of God. It should not be as it is now, against God's providence (non-Catholic agencies) or apart from it (as often it appears to be in Catholic agencies).*

To be established in peace, a social worker would realize that her work is made fruitful insofar as her love is fused in the love of God. And that even if all the children under her care develop dreadful diseases, and the persons whose souls she is trying to save continue to run headlong to perdition, God's providence continues to work, and will be triumphant. For it is a fact that even if conditions are a thousand times more chaotic than they appear to today's social worker, God loves us and Christ re-lives His Passion for us.

This lofty view is not meant to be a comforting superfluity, but a necessary source of strength. Experience in social work (if it is social work that is true charity, and bears with it for the one performing the peace of Christ which surpasses all understanding) shows the greatness of God, not (primarily) because things (and people's lives) come out right, but even if they don't. "*Everything* that happens is something to be adored," as Bloy has said. It will be one of the joys of heaven to see how God has made all manner of things work just as it was a cause of exceeding joy to Juliana of Norwich to see that the greatest evil of all, original sin, was surpassed in magnitude by the goodness of the Incarnation and Redemption. Oh, what are our social evils in comparison with that! And yet where is the social worker who acts with the conviction that original sin is worse than poverty?

Yet we are not to forget the evil of the world, we must remember it. But we must remember by the effects of the fruits of the Holy Spirit.

* Of course, everything that happens *is* in the providence of God, insofar as God foresees it and turns it to His glory. But the point here is that non-Catholic agencies, if it were, will to aim against His providence by advocating something contrary to God's will—for instance, by advising a neurotic mother to practise birth control. Or we can withdraw our work apart from His providence by refusing to recognize it, that is, by refusing to take into account the tremendous reality of grace—as when Catholic psychiatrists refuse to consider the power of prayer, when discussing a case history.

the joy, peace, patience, which the Church happily lists after the charity from which they flow. And remembering, we are moved to penance and to pray and, above all, to become holy in order to please All-Good God and to be effective instruments for the salvation of souls. What an evil day it was when the concept of the professional social worker replaced the idea of the saint as the doer of Christian charity!

But are we to say that the man or woman who is thinking of engaging in Catholic charity must have already attained to the fullness of grace, and be so advanced in holiness that he possesses the divine view of things and works perfectly in union with the will of God? This is indeed a tall order. But it does seem necessary if his social work is not to be the antithesis of charity, but the overflow of supernatural love; if he is aiming at union with God, even though he may be very remote from it; that he engages himself to do works of charity for the love of God; that he regards charity as the norm by which he is to judge the goodness of his social work; that he subordinates and coordinates all means to that end. We should not try to minimize the ideal of Christian charity, just because the practice is so far removed from the ideal today.

Catholic Social Work As It Is

Will the social worker who seeks to enter the field find in the Catholic social agency the good ground for the development of the seed of his love? The agency or the organization or the society which is engaged in works of charity is good if it is really charity; if it seeks the glory of the God Who is Charity; if it seeks to love by the grace of the Holy Spirit, the unfortunate brothers whom it recognizes as Christs in disguise; if its members become sanctified through working corporately in this organization. (We want to stress here the fact that if a particular social worker becomes a saint while working in a particular organization, that in no wise proves the organization a good one. The grace of God can make people saints in spite of conditions, as well as because of them. But if our organizations are to be in harmony with the Christian order they must be the environment for the development of saints.)

We should like to state clearly at this point that this article in no way intends to be an expose of Catholic social work, a tale of great crimes or of violent abuses. If it were, it would perhaps be easier to write, for it is easier to paint black than grey. It is easier to write about mediocrity. We cannot say that Catholic agencies have shamefully neglected their clients, that the directors have misused the funds, that the social workers are immoral, or that the claims of justice have been ignored. According to the standards of our society, the

Catholic agencies have done a good job; they are efficient; they are well run; their members are loyal. But—and this is the one reason the article has for being—they have lost the fire of love.

It is as if for quite a length of time a mechanical man had been doing the work of a real man, and no one had noticed. And so it is. People are given money, and children are cared for, and service is rendered. But charity is not there. It is as if the soul could slip quietly away and the body continue to function. And then gradually someone notices something is wrong—that the living force is no longer there.

Charity Is Not the Norm

Catholic social work is ineffective today because it seeks to serve God and mammon. Profoundly influenced by state laws, city laws, the Department of Welfare, and secular agencies which it admires, it seeks to conform to them in most (if not all) things, forgetting that charity is jealous—as God is. One cannot descend to the natural level and think and speak and act the same as modern pagan agencies and still keep *supernatural* love as the vivifying force in one's organization. It is true that one might not advise divorce, and that one continues to advocate attendance at Sunday Mass, but one begins to judge the goodness of things by what they do to the reputation of one's agency, or by what way they can be settled speedily and pleasantly. (It is unfortunate that this ability to get along with people has even been elevated to the position of a test of sanctity. And yet Our Lord was crucified for just that reason; He didn't get along with some people—the "right" people, and John the Baptist was beheaded because he told a king he was an adulterer.) And in Catholic agencies this virtue of "tact" seemingly is above charity. I was not allowed to contact a priest in the parish where one of the foster homes was located to enlist his aid in seeing that the children get to Mass, not because this wasn't the best means of rectifying the neglect of the foster parents, but because the priest might not like it. And yet the parish (since it is a miniature of the Mystical Body) should be the normal administrator of the works of mercy. Our weakest huge charitable organizations are merely concomitants of the abnormal conditions of society in general. Similarly, a child continues to live in an undesirable foster home, and a woman who is dangerous to society is not sent to an insane asylum. It is agreed that this course of action is not right. But the right course of action might "involve us in a lawsuit," and "anyhow, it's up to the Department of Welfare." It is a sad thing to witness that when charity ceases to be the vivifying force, supernatural prudence and divine fortitude which are her handmaid

* In fact, one cannot always keep the Christian moral standard. One says about a child (just as the secular agencies) that his stealing is simply a bad habit like nibbling.

re lost, and worldly prudence and the instinct for self-protection replace them.

The person who starts to work in a Catholic social agency is generally considered well qualified. References are required, many questions asked, and so forth. I was asked was I a good Catholic; did I attend Mass on Sunday? No attempt was made to discover what my motives were in coming to work there, or whether I had a Christian philosophy of life. The impression I got was that I must be everything a social worker is supposed to be and, besides that, a practicing Catholic. (No implication that being a Catholic I should normally be expected to be different in everything.)

Even if one comes to Catholic social work with the motive of love and the desire to become holier, the environment tends to discourage these aims. Judgments in the light of eternity are soon replaced by the expediencies of time. I remember the first staff conference I attended. It began with a prayer (I was happy, thinking how good that we should get together for mutual clarification of ideals and the reviving of spirits). The director started speaking. The subject of the conference was a complaint the director had received from the Department of Welfare. One of their social workers had asked one of ours why a particular child had not been adopted, and our social worker had replied that the child was unattractive and to clarify this had added: "He has a lot of Jew in him." The Department of Welfare supervisor then phoned our director to complain about our worker's anti-Semitism. At the conference the director explained the facts of the case, which included the fact that although the child's mother had married a Jew, the child had no Jewish blood whatsoever. I then waited for the director to denounce the obvious lack of charity. "Charity thinketh no evil." I was amazed at what did come. The director started saying that as we knew there was a highly self-conscious minority group in this city, only too ready to make trouble. (It was inferred that the Department of Welfare worker belong to this group.) Consequently, we must be careful *for the reputation of our agency* what we say. "Charity seeketh not her own!" So the main conclusion of the conference was that we must not say anything over the telephone, but if we were asked for any information we should say: "I'll send you a letter on that." The conference concluded with a prayer.

Neglect of Holiness

From her supervisors the young social worker receives little of the charity which bears with one another and helps one another. The supervisors, for the most part, are chosen for their education and their experience in the field—not for their holiness. The supervisor is expected to watch everything her workers do; they are not allowed to

make any decision without her approval. The supervisor is not concerned with whether the workers advance in holiness or become imbued with a Christian philosophy of life or, in other words, they come to see with the eyes of Christ. These things are not the supervisor's function. So the social workers have to look elsewhere for help.

The agency makes little or no effort to aid the workers' spiritual training and development. It is true that there is a yearly Day of Recollection but that is a thing apart—a reminder which is also occasionally given at a staff conference that it is the Catholic religion which makes our agency different from others. Yet in a way this very reminder is a note of failure. Only on special days are we spurred on to greater holiness, but why—if we were working because of *charitas* should it be necessary to tell us that Catholicism makes us different. If we were members of a real Christian charity we would be so aware of our differences that we could never think we were the same as other agencies. The difference between charity and secular social work would be obvious. But there is no effort to make the workers aware that *we breathe a different air* from others, which is indeed true if we are in the state of grace and consequently live in the life of the divine within us. There is no suggestion that to increase this life one should attend daily Mass, receive Holy Communion frequently, or develop a spirit of detachment. But the untrained workers (those without Master's degrees) are reminded repeatedly that they should get more credits, take courses, and so on. Evidently it is thought that the intellectual development of the worker is an asset to the agency; spiritual development is regarded as something so intangible as to be overlooked. And yet to hold that the training of the natural powers is more important than the development of the supernatural life is a heresy. Father Garrigou-LaGrange tells us that "we must be on the alert to preserve in our souls the subordination of the natural activity of the mind to the essentially supernatural virtues, especially to the theological virtues." He goes on to add that while this is not denied in theory, it is overlooked in fact. In Catholic agencies this is much the case. The supremacy of the supernatural life is admitted but it is the natural training of the intellect that is stressed. And it is not the highest training of the intellect: the acquiring of a knowledge of psychology or of philosophy, both of which would be of immense value in social work. It is training in technique. Technique, like tact, can be a good thing but even so it would be far from the most important thing.

Lack of Charity and Frustration

Among her fellow social workers, the new worker notices a few sorry groups, both of which are really unhappy—a fact that should strike the Christian as a strange spectacle. Shouldn't people who

supposed to be serving God and neighbor be very happy? Who is happier than he who is in love? But nevertheless there are these two classes:

1) The immature young people, who find social work "just like college," who try to do as little work as possible, who enjoy prolonged lunch hours and "going out for a cigarette," who say there is "not much money in social work, but one has a lot of freedom." These people generally are concealing under a frivolous exterior and flippant manner an idealism about social work. They have good will (even if they don't think much) and they would respond favorably if they were in an agency that really was *charity*, that would direct their good will intelligently (and by intelligently I mean by the light of the Spirit of love). They blame their growing unhappiness on many causes: the ingratitude of the clients, the unfairness or crankiness of their supervisors, the trying conditions of the job. But these things bother them because they are unhappy; they are not the *why* they are unhappy.

These young workers express the fervent hope that they'll get out of social work before they become like Miss So-and-So, and they mention someone who has been in social service for years, and whom they feel is frustrated obviously because she hasn't gotten married. Now it is a recognized promise in Christianity that those who devote their lives to the service of God will receive a hundredfold even in this life. If Miss So-and-So were really engaged in charity, why wouldn't she be receiving that hundredfold? Why wouldn't she be happy whether she were married or not? If social work were really the love of God and neighbor, the happiness of social workers would be something transcending their marital status.

2) The older social workers—and especially the professionally trained ones—have a deeper unhappiness, more despairing than the younger ones. A young social worker can feel that she is not satisfied in social work because she has not had enough experience as yet; or she can reason that when she gets her Master's degree and consequently can do a better job, she'll be happier. (Or she might get married!) But if one has her Master's degree and experience (and the prospects of marriage are dim) and is still unhappy, what then? The answer is that she can fall at the feet of Christ, and find happiness there. But if she does not—well, there is frustration: intellectual, emotional, spiritual; *intellectual* because although it is true that the intellect directs the will, love runs ahead of knowledge, and charity is the only way to clarity of mind for the social worker who sees the chaos of society; *emotional* because social work is gruelling, and unless love purifies and elevates the emotions, they are burned out; *spiritual* because "if I deliver my body to be burnt and have not charity, it profits me nothing."

Unless charity increases constantly in one's soul there is bound to be unhappiness. For the normal thing for the Christian is to grow in love and if one stops normal growth there is frustration. The growth of love is hampered by the lack of realization of its importance. And yet a small act of pure love is of greater value in the eyes of God than many exterior works inspired by lesser charity. (We continue to count the number of children seen at clinic, the number of injections given. And yet in love it is the intensity, not the number of works that matters.)

Unholy Detachment

Increasingly there develops the cool, detached attitude toward one's "client." One finds oneself saying to one's supervisor: "I'd be interested in keeping that case" rather than "I'd *love* (yes, for the love of God) to help that child." Possibly it is meant to be a protection—shield against the social worker's being hurt—a guard to complacency. And yet for the Christian there should be no complacency (for one must have the compassion that suffers with those who weep and thus the shattering of *self* is necessary) but only the tranquility of love.

I remember sitting at a conference where one of my "cases" was being discussed by ten people, including a psychiatrist, a psychologist, and a couple of psychiatric social workers, and thinking—after we had talked at length and fully analyzed the problem, and run our fingers over the surface for a solution and found none—of the words of the Cure of Ars, addressed to someone who said he had done "everything" for souls. The quotation came back to me in essence, if not verbatim: something about how we cannot say we have done all we can for a soul unless we have prayed, fasted, taken the discipline and suffered for it. But the words seemed strangely out of place. We had mentioned solutions, but none that would inconvenience us personally. Here work is done conscientiously on the natural level, and the vast supernatural treasury of the Church is neglected by its members. We are the children of a King who perversely refuse to use Our Father's wealth, and at the same time prevent others from using it.

The social worker sits at her desk, the "clients" on the other side. The barrier between is more profound than the material desk. Where is the oneness there should be? I (the social worker) one with Christ and Christ one with this pitiful one. Saint Francis kissed a leper and called him Brother, and Saint Catherine of Siena drank the discharge from a cancerous woman's breast. But these were saints and heroic deeds, and we are sinners. But we are Christians and consequently should wish for the spirit that inspired these deeds—*utter abandonment of self* to the service of the suffering Christ. And having that, the problem of our unhappiness would be solved. For we would know delicious gaiety in loving our Beloved.

Charity and Poverty

Modern Catholic public charity seems to preserve this "duality" rather than to aid in the attainment of "oneness" by another means, that is, by the lack of poverty. This is, first of all, bad for the workers themselves. Poverty of spirit is an indispensable condition for holiness, and perhaps it is possible in other jobs to become poor in spirit while being quite comfortably off, but how can one become poor in spirit while making a profit out of serving the poor? (This is one of the striking proofs that Catholic social work is no longer charity. For if it is charity, the salaries are amazingly high; whereas it is agreed by everyone concerned that they are amazingly low.) This lack of poverty is bad for those who are being served. How can the worker truly help the poor person to save his soul if, looming large in her own mind, the problem of poverty submerges the problem of sin? And the poor person himself—can he be really convinced that the social worker truly loves him in Christ if it is obvious that she is spending herself for him without any financial loss involved? It can be argued here that there are Catholic social workers who have given up better paying positions through an impulse of supernatural love and are now the pity and contempt of their families and friends. Granted. God alone knows what their sacrifice merits for social work. But by and large the attitude is one of "it's true one gets less money, but then one has more freedom" or "there's satisfaction in this job" or "it's too bad the Church can't pay us more." On the part of the directors of the agency and on the part of the workers there is completely lacking an appreciation of the supernatural nature of poverty and the glory that merits for it the designation *holy*. I was reminded of this when a young Sister in a poor section of the city complained that she felt the children didn't feel close to the Sisters because "they know we're different; that we live in better quarters and eat better than they do." And again, when a poor woman offered me a cup of tea in her dingy apartment and apologized *that it was so little*. For we social workers having earned the title of professional women give the impression of *being used to more*. We are no longer servants of the poor, and are not regarded as such. A foster mother said to me, "It's too bad you are called workers. You're such lovely, well-educated girls. And you know what 'worker' means." Yes—and work is a holy word like poverty. And we have lost our knowledge of the meaning of these two words, of their dignity and blessedness because we have lost the knowledge of charity. Perhaps we would be one step toward regaining it if as an introduction to social work we spent several months washing babies' diapers and scrubbing the tenements of the poor!

Love and Success

The social worker who possesses the charity of God is keeping burning in a high wind which threatens to extinguish it. But the grace of God is all-powerful and the compassion of Christ is endless. And His compassion extends to all—even to the social workers unhappy through their own fault, to the lukewarm ones He has threatened to vomit out of His mouth, and to us who perhaps see the evil of social work more clearly than the evil in our own hearts. So it is for us if we hear today the voice of His compassion "to harden not our hearts" but to beg for an increase of love. And, growing in charity ourselves, we shall see that the poor are no longer our clients, but Jesus, our Brother. And laboriously, imperceptibly, with many tears and much anguish, we shall influence other social workers, and working altogether social work will again become charity. This may happen—because love has infinite power.

Meanwhile we must spend much time on our knees, begging for the light of the Spirit, and in our souls learning to live with the Trinity therein. And doing this we will be guided and directed if, as may very well be, we are among those called to restore the institution of Christian charity directly by leaving social work and starting a new venture. The Spirit of Love speaks. Let us become silent before Him. With charity He will give us humility and magnanimity and we shall do great things!

ELIZABETH WILLIAMS



THE UPLIFT OF THE PROLETARIAT

Social Work As Charity

As belief in God faded from the nineteenth century mind, man as silhouetted against the afterglow, confident in his powers, looking forward to the paradise of pleasure that evolution and capitalism were to produce. But the wealth of nations brought destitution with it and the ruthless and impersonal forces of nature that replaced God led to widespread sense of individual inadequacy.

Social work is the admission of this failure of the natural man, the acknowledgement that no blue-print for society will abolish hunger and misery, that the most equipped specialists in every field cannot cure the ills that beset men, and finally that these ills are not confined to a pauper class," the ranks of the unregenerate and unworthy, but a condition to which all flesh is heir. "The poor you have always with you," was Christ's way of saying it. He knew what was in man and to remedy this chronic evil, He prescribed that we love one another as He first had loved us. The secular world has fervently adopted half of His teaching, turning universal brotherhood into a religion and the precept of charity into a profession.

Etienne Gilson in the *Unity of Philosophical Experience* defines this new religion, of which Auguste Comte was the first high priest, as "sociolatry" and shows how, having rejected theology and metaphysics, Comte turned to sociology in an attempt to synthesize a dogma and a unified explanation of reality from the material of the sciences. "In the name of the Past and the Future," announced Comte in the manifesto of his new religion," the servants of Humanity . . . come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments—moral, intellectual and material."

Social work, the end product of this philosophy, is, as it purports to be, "organized charity," oriented to achieving perfection in this world rather than the ultimate perfection when we shall know even as we are known. "Be ye perfect as your Heavenly Father is perfect," Christ taught, and again the secular world has heeded half of the teaching, attempting to attain a man-conceived perfection and paring down the virtues to fit the scheme. But the universe, expanded by man's science and other skills, yet remains materialist and confining, a Tower of Babel that can never reach the Highest Good and by the inferior goods of this world has served only to separate men. Again, despite his increased knowledge of psychology, modern man has shrunk, creeping along in his twentieth century "innocence," committing no great sins, achieving no surpassing virtues, only the "profane virtues of sincerity and moderation." The great virtues that man used to seek when beatitude and not universal brotherhood was his end have been "measured out in

coffee spoons," analyzed, broken down and implemented with institutions.

Charity is a case in point. Carefully documented, it is taught a two-year course in schools of social work, charity all but unrecognizable because it is not channeled by the other virtues. There are no longer the beacons of wisdom and understanding to light the way to love, only the *summum bonum* of adjustment to society; no longer faith and piety and fortitude to make it strong and to sharpen its outline. It has become a weak shapeless virtue with the "limitations of an agency" to bound it instead of the infinite power of God.

Uniquely (though not under altogether happy auspices) our society has grasped that love is the indispensable element, the one thing necessary. In social work thinking this is particularly evident. Hurried aberrations are seen as arising from various disorders of love: "infant rejection" and "maternal overprotection" being two of the common explanations of anti-social behavior. Faintly through the colorful medium of the case work idiom can be heard the overtones of the love preached in the Sermon on the Mount: "A social worker should not be judgmental in her attitudes." "Ethics in social work is the principle of treating clients with the same respect and consideration and honesty with which you would hope to be treated." "Workers should observe all the amenities of polite society in spite of any irritating conduct on the part of the clients."

As love was a discipline for the medieval mystic so it is for the social worker. Although she has taken over the divinely appointed responsibilities of the spiritual and corporal works of mercy, she is not the "Lady Bountiful" of a generation ago, giving at random to enforce a sense of superiority or for any personal satisfaction that might accrue to her. Today she weighs and measures, investigating need and distributing aid according to a "health and decency" standard. She has schooled herself, often at considerable personal cost, to yield neither to sympathy nor disgust, both being emotions which would interfere with objectivity and hence impair helpfulness. Detachment is another product of her training; she does not allow herself the luxury of over-identifying with the client nor of reacting to his hostility. No matter how outrageous the request, she is patient, recognizing that there is a need where the client feels one. She is humble, aware how little she can accomplish, but performing every act with all the skill and tact she has.

As far as the client is concerned, the social worker is genuinely helpful. When an individual or family is precipitated out of the anonymous mass of those who are able to function in society, anyone who wills them good, another human being just to be there and to listen can relieve the stupefying terror and sense of loss of status. Because

the social worker knows community resources she can usually alleviate the pressure of the immediate situation. Because of her training and technique she can often cement family relations and help individuals become healthier and more secure—"happier and more useful citizens of the community."

A curiously muted version of the transcendent virtue of Corinthians XIII! And the impression is of no great change wrought through these methods—only the patching of a fabric too worn to be mended, the arresting of a disease too far advanced to be cured. For love to be regenerated it cannot be abstract and vague. The universal love of humanity, for instance, tends to reduce all who cross the threshold to a common denominator. It must be a Person, Who being the archetype of personality will truly "individualize the client," as God saw him from all eternity, and Who being the true object of love will completely fulfill the one who loves so that her love will communicate and diffuse itself. It goes without saying that this love cannot be studied and honed on an academic level but must be gained through loving, not as a technique, but as the very life of the soul.

And finally there is the failure of the vision itself. For all their benign and well-intentioned effort, "the servants of Humanity" have not been able to constitute "a real Providence." They have excluded too much of the given with the result that lust, hatred, and violence of all sorts are constantly erupting into their kindly scheme of things. Their "direction of this world" has proved too limited, the truth of human brotherhood too dim, to order all that lies between the absolute good of God and the absolute evil of Satan. For man, living on the level of his vision, cannot find a principle comprehensive enough to order even his own knowledge and skills to that full perfection of his nature which is his happiness.

PEGGY KAHN

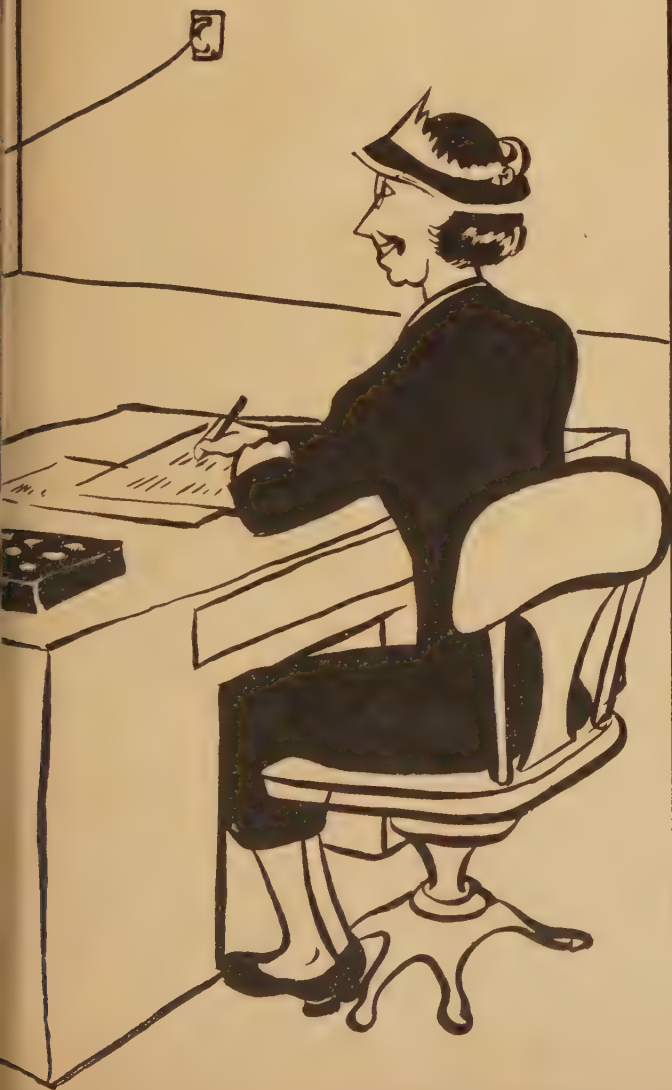


FREE COMPETITION



**"THAT'S ENOUGH FOR TODAY
MR. JAMISON! WE'LL SOON
BE ADJUSTED TO OUR
ENVIRONMENT, WON'T WE?"**

INSTITUTE FOR SOCIAL STABILIZATION



Sociology—the New Religion

In the great modern faith, sociology, prayer is replaced by relation coefficients and sacrifice by birth control. Special devotions include a cult of academic freedom, a rejection of the supernatural, a worship of norms. The Beatific Vision is in self-governing adjustment to a sliding code of morals.

The new religion can best be described as congenital atheism. I could almost say that its other name is humanism, that belief which substitutes human interests for God and divine things. At least a respectable sociologist may refer to himself as a humanist without loss of caste. Some years ago I told an instructor at the University of Minnesota that he was actually proselytizing in telling our sociology class in detail about his belief in humanism. He reacted very much as I do when a student tells me I talk too much about the Kingdom of God in my social problems classes.

"But the Kingdom of God is what sociology is about," I recall. "the Popes have said repeatedly that if society is to be healed now, it can only be healed by a return to Christian life and Christian institutions."

In substance his answer was, "But humanism is the philosophical background of sociology. I live in the home of the head of the department and from our frequent discussions of humanism, I know that our beliefs are identical. Surely *he* would not object to my convert-making."

I made a mental note that one ought to discard carefully the tedious verbiage in the works of heads of departments, especially in sociology. Neither then nor now, however, could I do more than excuse myself ruefully with Eric Gill, "What are we Christians doing? What right have we to condemn outsiders when we are neglecting the work ourselves?" *Then*, in that university class, there were Catholics sitting still through misstatements and ridicule of everything holy. *Now?* What if there are Catholic teachers comparable in their enthusiasm for the supernatural with the young man in his frenzy to destroy the love of God in his students, I wonder where they are keeping themselves. It is time to stand up and be counted with the handful of guides grown hoarse in the wilderness.

More things are wrought by correlation coefficients than this world dreams of. Yes, indeed. Not poetry, of course. Not the stuff of dreams are made of. Not the warm, personal love of the saints; not their brothers in Christ; nor the love of Christ for all men; nor the sharing of the life which Christ came to give us in abundance. The correlation techniques bear out the word, "Out of the abundance of the heart the mouth speaketh."

The worship of sociology is material. Relationships, values, attitudes, deviations can rise no higher. The member of Christ readily sees things in their relation to God; the sociologist sees things only in their relation to other things. The transforming power of love, which works miracles in true prayer, is caricatured by statistical analyses. Religion that amounts to idolatry is placed in the formulas worked out in the first instance for the natural sciences. There is a studied indifference to the significance of human nature and the inevitable changes in any generations involving people. No attempt is made to understand the conditions for which the formula was derived originally. One is forced to suspect that slavish faith in a mathematical formula is in direct proportion to the inability of the student to derive the formula. If the meaning of the conclusion is obscure, it is conceded to be correct without explanation. Several layers of terminology make the mystery complete.

Our morning paper told us lately how many murders will be committed by delinquent juveniles this year. The writer of the feature was identified as the newspaper's "science reporter." He quoted an impressive number of sociologists to prove his prophecies. He essayed to tell what might make a smaller number of murders next year. Chief reliance was on universal sex education, especially in physiological processes. The possibility of divine intervention through the grace of repentance, the redeeming power of prayer, were not so much as dreamed of. Adequate description of the condition of the "science reporter" and of the "scientific experts" on whom he leaned is furnished by the most prolix of them all, Pitirim Sorokin, when he details the tragic dualism, chaotic syncretism, quantitative colossalism, and diminishing creativeness of the contemporary sensate culture." In other words, we don't say our prayers. Or are there courses in the sociology departments of our Catholic colleges on the social values of prayer, listed in alphabetical order, after *Penology* and before *Statistics*?

Birth Control is the New Sacrifice

I learned at the state university not to wince at free-for-all discussions of birth control, while at the same time I learned that it holds in sociology the exalted place we give to sacrifice in our worship. Some sort of useful object is offered up to the Deity in all religious sacrifice. In the oblation of birth control, the most precious of all possessions, life, is laid on the altar of selfishness and duly offered to the great master, materialism. The fact that what is offered is not the giver's own, but a stolen good, invests it with the mystical aura of "science." Only stuffy mid-Victorians squirm at the metamorphoses required by "social change" and "cultural progress." And, of course, those dull, tradition-bound *Roman Catholics*, who never can keep up with the times.

To say that modern sociologists *believe* in birth control and monstrous step-child, planned parenthood, is a gross understatement. All the utopias and panaceas and rock oils combined cannot come with contraception as social delusions. In the class at the university where I learned so much, the instructor one day queried:

"You say birth control is wrong because it is contrary to the natural law. You wouldn't let your hair grow to be ten feet long or your fingernails twenty feet. What would you do about a poor woman with eighteen children whose husband has no job?"

"First I would get her two maids; then I'd get her husband a job, and I would spend as much time as I could building up her hope and her courage so that she would be an inspiration to her children. They wouldn't think that by teaching her to give in to every selfish impulse, she has that I was helping to make her a better mother for her children."

The young man looked out the window. "You have a psychological point worth fighting for. I never thought of it before."

The class in Sociology I, alas, had fled before that remark was made and the young man was not deterred from daily singing praises of birth control. Such teaching in that and other courses has at last borne fruit in Minnesota. We have, I believe, the second best sterilization law in the country, by which any young social worker can order those who are poor to be sterilized. On Sundays and weekdays now you can readily find on the society pages or in the general news, lists of our best people who have participated in some new planned parenthood maneuver. Recently our best-dressed (and wealthiest) woman took leadership, but we also include our newspaper publishers and editors, our greatest college president-emeritus, and, of course, psychiatrists and college professors by the score. Besides, birth control is interracial. One of the first "nice" places Negroes were admitted to was the Waldorf-Astoria in New York. There they were wanted for planned parenthood conventions. Front seats and a thousand welcomes. Gunnar Myrdal, encyclopedizing the "American dilemma," makes birth control the "scientific" solution of the race problem.

The dehumanized status left to marriage by birth control achieves its greatest significance from the fact that, in order to keep up with the "scientific" works of the self-styled experts, Catholics merely winnowed out the overt errors. They skip the heart and swallow the husk. What dire results some Protestants followed this course in religion! They took our ritual and left out the Mass. But the Mass is the center of the great social action of the whole Mystical Body. With the center gone, the sects soon became more and more individualistic or disintegrated altogether.

Marriage founds the Christian family, which is the miniature Mystical Body, the replica of the union of Christ and His Church. E

XIII and Pius XI declare that marriage has "God for its author has been even from the beginning a foreshadowing of the Incarnation of the Word of God." Thus, the Sacrament of Matrimony is connected integrally with the sacrifice of the Mass. The common sacrifice of the husband and the wife to each other in the Sacrament sealed in the universal sacrifices of Christ through their united participation in the Nuptial Mass. How weak in authority is the sickly thing in materialistic sociology texts by comparison! "May the God of Israel make you one. . . . Let women be subject to their husbands *as the Lord*. . . . Husbands, love your wives *as Christ also loved the Church*, and delivered Himself up for it . . . for we are members of His body and of His flesh, and of His bones."

A familiar text book for high school notes on page 105:

The finest type of family, the co-operative family, is held together by affectionate loyalty and good companionship. In the co-operative family, the parents are on a plane of equality. Neither has authority to force the other to yield to obedience. Husband and wife take counsel with each other, for neither has authority to act for the family group. In many families the children are consulted, their wishes considered, and their co-operation sought, so that some families today are governed like miniature democracies—of, by, and for their members.

The same book says on page 100:

As the standard of living has risen, more and more families have determined to maintain the new standard. To do this they limit the size of the family, if need be. . . . The increasing knowledge of birth control is enabling couples to limit the size of families. With a desire for a small family and the knowledge of how to achieve it, a great many young married people are definitely limiting the number of children.

Voluntary parenthood is becoming more and more a fact.

It takes yet another saccharine paragraph to provide a lovely story for God:

Many people not only recognize the trend toward voluntary parenthood but they also approve of it. They say that children who are wanted receive better care than those who are not, and that fewer babies in a family can be planned for and cared for to better advantage. They assert that it would reduce poverty, relieve slum congestion, and promote public health. They believe the government should permit birth control information to be given much more freely than at present.

Precisely because they wish to eschew the authority of God, sociologists rally to the standards of academic freedom, that glorious freedom to teach truth or falsehood without fear of losing one's job. Satisfaction to be derived from sneering at what other people sacred is sacrosanct within the cult. The theme song of the fraternity is, "Come, let us sneer together." I remember the deep sense of indignity in the university circles a few years ago when a faculty member in a Catholic university was suspended for sponsoring a lecture on campus which had been advertised by the *Daily Worker* as a villification of everything in the Church from the Pope down to the local archbishop. After all, professors must be free! It is a curious feature of academic freedom that it is never invoked to champion any concrete or spiritual work of mercy. Rather it stands ready to defend at all costs every vestige of ideational materialism that is washed up by the sloughs of false social thinking.

When I told the young sociology teacher at the university that academic freedom seems to be freedom to believe there is no God, and on from there, he merely smiled indulgently as if he were pleased. At last I saw the light, even though I could not as yet interpret it correctly. How often since I have read through the plethora of social, political and economic dicta in the letter columns of our newspapers signed by one to one hundred names of "scientific" university professors. What a tragedy that lives of patient, careful research are burned uselessly on the altar of intellectual pride! What a crisis in our time when Catholics acquiesce in the same transparent leadership!

"I feel no need for the supernatural in my life now," an author of best selling novels wrote me a few years ago. It is not the custom for sociologists to be that frank, but most of them would readily admit that there is no religious basis in their attempts to reform modern society. My university professor was most artless in revealing that that "name" sociologists reject the supernatural.

"Wouldn't it be ridiculous," he asked us, "to aver that you solve social problems by reading the Bible?" Two days earlier that assertion about the Bible had been made in a graduate course in that department, when the professor had suggested that the government might have been well advised to have read the story of Joseph to its principles of storage, before destroying the little pigs and the surplus wheat. But that graduate professor, said academic freedom, was a former Presbyterian minister who could be expected as a result to have "naive" ideas.

As a serious "scientific" study of the slight hold of religion among the educated, my teacher assigned an article from *Harper's*. A study was made of the practice of religion by college students and scientists.

was found that the longer people went to college, the less religion they had. Similarly, it was found that the greater scientist a man was, the less he believed in God. For all I know, these things may be true. College students and their professors remain conscious but a small portion of the time, it would seem to follow inevitably that they would believe that nothing but matter exists in this world. They hear it so often.

But that article *proved* nothing. Religion aside, consider the method. The sample of college students was selected from *two* colleges. One was Dartmouth, which had just been publicized as the best expensive of all schools. The other was an obscure teachers' college in New England. The names of the great scientists had been taken from *Men of Science*. Only biologists and chemists were selected. The college sample obviously was too small and too specialized to be representative. The sampling of scientists was no more representative. *Men of Science* includes those who have supplied data about themselves and paid for its publication—not a completely scientific criterion. Gregor Mendel would doubtless have been omitted. Who could determine that biology and chemistry are the greatest sciences? Botanists and physicists, who are notable for their faith in God, would, of course, disturb the conclusions.

A suggestion that atheism and irreligion ought to be banned in public schools came from a Methodist minister in our own area after the recent Supreme Court decision forbade the teaching of religion on the premises. Many people fail to realize the cogency of the recommendation. This was pointed up for me years ago when a non-Catholic nurse came up to me after a class at the university to say she was leaving the next day and that she would never again go to school. She said that at every class she had attended at the university had been openly atheistic—psychology, biology, education, sociology. She felt that those who had urged her to follow up her work in the school of nursing with further study had been wrong.

Worship of the Norms

The third special devotion in sociology, closely allied to academic freedom and rejection of the supernatural, is the worship of norms. Most students agree that sociology has borrowed heavily from modern behavioristic psychology. Nowhere is this more apparent than in the reverent regard for norms. The atomism of human beings rather than the organic corporateness of true worship is here the subject of sociological contemplation. Just as physics and chemistry provided ready-made statistical relations, psychology contributed individualism. Profound inconsistency governs the one phase of sociology as well as the other. By the principle of individualism, every man is his own norm

for all human contacts and interests, bitterly competing with all men in their race for *their* rights.

Christian individualism considers the equality of all men, "there is neither Jew, nor Greek: there is neither bond, nor free: there is neither male, nor female. For you are all one in Christ Jesus." the dignity of personality cannot become selfish when the standard is Christ. "As long as you did it to the least of these my brethren, you did it to me."

Sociology has championed the cause of the individual in government, in economics, but especially in ethics, which has come to mean that the moral law is whatever makes an individual happy here and now, irrespective of the happiness of other individuals. What we think should be different, what is out-of-date, what obstructs *not* social life, what obstructs social organization, what stands in the way of cultural evolution, what afflicts the "mores"—ah! these are things we conjure with.

Having practiced the devotions faithfully, it is but a step to the sociological "heaven" which is self-governing adjustment to a sliding code of morals. A man who becomes fanatical at the thought that an intelligent being can voluntarily accept the truths of Revelation has no difficulties in making up his own standards of truth and falsehood. He is his own way and truth and life. Small wonder that when sociology proposes such a philosophic synthesis, the special social sciences follow with applications which are hard and cold and calculated. Social work, uninhibited by the charity which fired the saints, is an office job with little personal warmth or spiritual enthusiasm.

But what of the Catholic whose sociology is interpenetrated always with the philosophy of Christ? Pope Leo XIII and the last two Popes have declared too often that there is a Catholic sociology to leave no matter of *existence* in further doubt.

What I cannot forget about Catholic sociology is the real kindling that followed the publication of *Fire On The Earth* and the author's subsequent elaborations of supernatural sociology. It reflected, if not in a marked manner in institutional developments in sociology, in the certain flowering of very real and very personal social charity within an appreciable number of lay groups. Interracial life, voluntary poverty, withdrawal from war, Catholic Action, Christ-family life, the spiritual and corporal works of mercy, the life of Liturgy—all have been quickened. If, in a dozen years, the small has furnished only a flickering *light* in living sociology, let us remember that it is also capable of supplying the *heat* required to melt the frozen hearts of all adherents of the new religion: *sociology*.

CLARE HENRY

Pardon In Pieces

Modern sociology has made imperative the examination of every aspect of life prior to the inception of this new social science. Since the establishment of the Church pre-dates that of the flowering of sociology, the Catholic social scientist would be amiss in his vocation if he failed to subject the Church's institutional techniques to scrutiny. In this spirit we wish to examine the present mode of going to Confession.

One of the criticisms of the "confessional system" is that much invaluable material is lost since no provision is made for the permanent recording of the invaluable information which is whispered into the priest's ear. This unfortunate situation runs counter to every precept of the science of sociology in which it is recognized that *accurate* records and *complete* statistical files be kept.

The present "loose" system undoubtedly has its merits, else it would not have survived the past two thousand years, but in the light of modern sociological findings the traditional method has glaring defects. The chief defect, from a sociological view, is the complete absence of any form of statistical records showing exactly the spiritual status of the faithful. At the present time and under the present system there is no indication as to how many people are in either the purgative, the illuminative, or the unitive stages of their spiritual lives. Actually, there is no statistical indication that anyone has even started on the road to perfection.

We cannot consider as accurate gauges such statements as that of a pastor that the Communions of this year have increased over last year's by such-and-such a number. Pastors, being human, may be prone to erring in an excess of zeal in this matter of counting communicants. In fact, there is even a suspicion of "competition" among the priests in this matter, evidenced by the oft-made query, "How many Communions this morning, Father?" But assuming that the figures in this instance are reasonably accurate (within several hundred thousand units) it would be unreasonably optimistic to attribute this alleged increase in Communions to the promptings of grace alone. The writer does not mean to infer that many marvelous things are not wrought by "grace alone" and even unaided, but it would be most unwise, scientifically speaking, to ignore completely certain "contributive" factors such as death in the family, financial reverses, neurotic conditions which are the results of physical disabilities, wars and threats of war, the growth of communism, the requests of Our Lady of Fatima, the pressure of "back to God" movements, as against what one might call the "purely spiritual motivation."

To correct this situation it is proposed that a central confessional bureau, called The Bureau of Spiritual Diagnosis and Therapy, be established. At first this might appear to be a startling innovation and, while it would be something new to the Catholic scene, such an institution would help allay the suspicion that the Church is the enemy of progress. The advantages of centralization are too obvious for comment.

For purposes of greater efficiency it is proposed that the bureau be broken down into departments to correspond with the various sorts of sin. Hence there would be four major departments—for those with mortal sins, venial sins, faults and imperfections. There would be other departments to take care of the seven capital sins of envy, covetousness, lust, sloth, pride, anger and gluttony. This means, of course, the training of seminarians along specialized lines. We have come a long way from the old fashioned conception of the priest as a miracle man who can pull the proper diagnosis out of the air.

No irreverence is intended here, certainly, but it must be recognized psychological problems have increased with such great intensity and complexity that even the experienced psychiatric social worker is hard pressed in her use of the proper technique. In the present confessional system, for example, there is no follow-up on the priest's case-load. A person simply "goes" to Confession, and, for all one may know, never carries out the penance, meditates on the priest's advice, takes steps to correct his predominant fault, or returns at a later time.

Under the proposed arrangement the business of going to Confession would be accomplished thusly: the prospect would be interviewed by a competently trained theologic-social worker who would decide on the prospect's "category." The category would be determined from the prospect's application containing the usual pertinent information: Name, address, sex, marital status, race, date of Baptism, date of Confirmation, date of Confession (give priest's name if possible), date of last reception of Holy Communion, parish attended (last parish attended), education (Why did you choose a secular college?), occupation, financial status, employer's name and address. Do you consider the state of your spiritual life as good, fair, or poor (check one—do not mention any personal sins)? Does riding in the subway bother you much? If you drink, do you drink often, occasionally, seldom (check one—do not mention any personal sins)? And so forth.

This information would be coded and tabulated on cards which would be separated by machine into classifications corresponding with certain stages of the spiritual life. The cards then would be forwarded to the chancery where it would be possible for the Bishop to tell at a glance the precise spiritual status of his flock.

From the initial interview the prospect would proceed to a priest-specialist familiar with the organizational set-up whose duty it would be to assign the prospect to the correct department for therapeutic guidance. Theoretically, the prospect would emerge from the other end of the organization with "Recommended for Absolution" on his "progress card." In this event he would proceed to another priest-specialist whose job it would be to listen to the prospect's Act of Contrition, determine the prospect's degree of sorrow for sins, consult the carefully prepared tables on this subject, and then administer Absolution.

That will be the normal procedure. Of course, there will be special procedures for which there are other recommendations. In the case of one who has been away from the Sacraments for an inordinately long time a special educational requirement will be made.

Obviously, the first step should be to determine the reasons for the absence from the Sacraments, and if they are not obvious, to pry them loose from the subconscious and bring them forward into the realm of consciousness and ultimately annihilated there. The importance of this move cannot be overemphasized since failure to do so may prove disastrous. One must always remember that no matter how fallacious the reasons given for an extended absence from the Sacraments they are *real* reasons to the persons involved.

The "sermonizing" of prospects should be left for a later period, when the prospect is better adjusted to the religious milieu. For a more effective spiritual development it has been deemed wiser that the prospect confront the realization of the fallaciousness of his reasoning unaided by direct method. Otherwise, many unfortunate behavioristic patterns will develop from the interference. The director should use only the approved, laboratory-tested techniques of modern sociology.

The second step in the prospect's rehabilitation should be his attendance

curses in spiritual therapy. Despite the rather formidable appearance of a program, the intention is to supply a six-weeks' course in essentials, comprehensively affording a broad but firm basis for the eventual upswing in spirituality.

At first, it would seem that the establishment of the religious orientation would be a burden to the prospect as well as to the overtaxed diocesan educational facilities. However, the critic would do well to remember that the penitent is prompted by grace to go to Confession, there is no reason to suppose that he will be attuned psychologically to the impact of virtue. The prime purpose of the survey course is to assist in the adjustment to the religious environment.

If a "progress chart" were kept of the spiritual growth the observation would be made that only in a rare instance (as in the case of a saint) would the apex of supernatural adjustment coincide with the apex of psychological adjustment. The area between the apexes of spirituality and social adjustment presents the territory to be explored. If periodically points are struck establishing the mean between the current spiritual apex and the psychological apex, a line drawn through these points will indicate the "virtue curve." The curve will prescribe the nature of the basic course and future adjustments to be made paralleling the spiritual growth. The eventual purpose is to establish a nexus between the spiritual-actual and the psychological-potential.

Besides the use of tabulated cards, previously mentioned, even greater spiritual nuancing can be attained through the use of colored cards. The themes of spirituality could be represented by white (for spiritual perfection) and black (for unregeneracy). The primary colors could be represented by red (for sins of passion), yellow (for sins of the intellect) and blue (for sins of omission).

Concomitant with the conflict of the supernatural with the psychological, interesting "shadings" will result. Hence from the emergence of the color range (by the combining of yellow and red) it can be determined that a juxtaposition of the sins of the intellect with the sins of passion has been made. Thus, for example, it is not unlikely that a penitent may be taking pride in his adulteries. Similarly the predominance of green (blue plus yellow) might indicate that the combination of the sins of omission with the sins of intellect was producing in the penitent curiosity for the latest Freudian *et mot* while neglecting his family obligations. The combining of red and blue to produce purple (or the juxtaposition of the sins of passion with the sins of omission) might illustrate that the penitent was sorry for not having committed the sins he could have ignorantly committed.

Other factors such as the coincidental opening dates for the new gin mill in the same parish which is sponsoring a Redemptorist Fathers' mission should produce some undreamed of mauve and pastel shadings. One can't help but feel that the Old Testament difficulty of finding ten just men could have been solved immeasurably through the device of the color-card index system and the invention of the I.B.M. tabulating machine.

Would it be a pious hope that in the near future the Church will see the wisdom of establishing a central tabulating bureau in the Vatican? To this central bureau would pour spiritual reports from every see, archdiocese and diocese throughout the world. Evidence is mounting that only by the marshalling of spiritual forces with the same efficiency as in the natural order can the Church fully realize the actual of its potential.

JOHN MURPHY

The Lay Apostolate and Social Work

If we accept the great challenge of our time "to restore all things in Christ," it follows that we must look for the means of truly Christianizing those fields which are dealing directly with persons having great spiritual and moral needs. Social work is a field which demands apostles who are striving to be saints. How else can social work meet this age of quiet desperation and chaos?

Catholic social work is face to face with many basic contradictions: distance versus modern techniques; traditional Christian attitudes versus professional humanitarianism; the spirit of poverty versus professional salaries; we might add, Thomas Aquinas versus Freud. It may be argued that these contradictions are only apparent. But they are real to the Catholic social worker who desires to penetrate beyond the everyday routine of the system and will inquire honestly and humbly whether social work itself has any responsibility for the present world chaos. If it has, where and how must it begin to set the house aright in this day of reckoning with "Christianity or chaos"?

I limit my observations and suggestions mainly to Catholic social work, for if Catholic social work rises to its potential spiritual heights, it can become a leaven and a guide for the non-sectarian field. The contradictions facing Catholic social work stem from the evil that underlies all present-day conflict in every field: secularism, conformism. They grow out of the root-division of social work from the true Christian concept of serving others. Outside of social work sponsored by religious groups, social work today is at best humanitarian; if it recognizes religion at all, it generally calls religion a "tool" and uses it.

A social agency is made up of a "staff" consisting of a varying number of persons who do everything from administration to filing and sweeping. At the core of the staff are the workers who carry out the specific work for which the agency exists. The "field" of the social worker is analogous to the priestly mission in that the social worker faces, every day, *sin* and its results. She sees heaped-up evils and suffering born of injustice and selfishness and excess. She views her community and the world grown cold, lacking love. She actually lives with the problem of emotional maladjustment, family disintegration, warped lives—in a word, with problems which are basically spiritual. For the root of everyone's problem is, in the final analysis, a spiritual difficulty. For social work, it seems to me, stands or falls on whether it recognizes this fact.

Many social workers in my acquaintance could be described as sincere, unflinching, and self-sacrificing; these qualities combine with an intelligence and a talent which merits them their position. But to the most sincere, the profession of social work as it exists often presents frustration and bewilderment. For the social worker has to face the problem of evil; if it has no meaning for her, then she is merely holding down a job and can hardly be in her vocation. Only the apostolic outlook can make the Catholic lay social worker see social work in its real dignity: that of reaching souls and helping them to their eternal destiny. This she must recognize above all else.

How can lay Catholics in social work become apostolic? Let us put aside for the moment the question of whether Catholic social agencies will continue in their present organized framework or will be supplanted by a wholly new pattern drawn from the traditional mode of charity and set aflame by the dynamism that characterizes the "new Christians" who are the counterpart of the old Christians. Let us look at our agencies as they are here and now and ask v

been done, what can be done to make them bear the Christ-mark and to come a light shining in the darkness around them.

The Lay Apostolate

I learned the principles of the lay apostolate through being an active member of the Legion of Mary. The Legion of Mary taught me the twofold object of Catholic Action: personal sanctification and apostolic work as the over-riding of the former. The simplicity of the Legion system and its reliance upon supernatural means to attain its ends; its stress upon our seeing Christ in everyone and in striving to serve each human being in the manner that Mary would serve Christ; its insistence upon Mary's role as mediatrix of all graces and upon becoming her instruments in bringing grace to souls starving from desolation; finally, its teaching that in the eyes of eternity nothing is ever hopeless—these principles came gradually to be a part of me as a social worker. And the most effective technique in contrast to the often complex methods of social work. The Legion of Mary asks its members to strive for the virtues exemplified in Our Blessed Mother, and most of all for an intense and lively faith—supernatural faith which would urge them on to attempt the impossible, literally "to walk on the waters," and, through a complete dependence on supernatural means, to purchase miracles of grace for others.

I came to understand the meaning of being an apostle: it does *not* mean devoting a few leisure hours each week to some good work; it means living the Christ-life twenty-four hours a day. It means, as Saint Paul says, to be "constant in season and out of season," at no time forgetting the high calling of *being* a Christian. But I also came to understand that persons become apostles (and develop the apostolic mentality) through belonging to a group that sets up these high goals. As a member of a lay apostolic group one is called upon to pray and to make sacrifices. The more wholeheartedly one participates in the group, the greater the giving of self. With our cooperation, God's graces always flow in crescendo, never diminuendo. The Mass as the center of Catholic life and the Sacraments as the fountains of grace take on an ever new and deeper meaning.

It has been my good fortune to observe the development of the Grail movement in this country; to study something of the Jocists' development in Belgium, France, and Canada and to observe their counterpart in Catholic Action cells in the United States; and to study other apostolic movements here and in Mexico. And I have participated in the growth of the Legion of Mary as I watched its extension throughout the world. If I speak most of the Legion of Mary, it will be understood that it is the form of apostolate that I know best. I have continually asked myself why Catholic social work as a whole takes so little notice of these apostolic movements which have been raised up providentially to meet the great demands—religious and social—of our time. Is it because Catholic social work has been too busy patterning itself after methods developed by the secular group? A nationally known educator, not a Catholic, declared to a Bishop of my acquaintance that Catholic education had, so to speak, sold its birthright when it began conforming to secular standards and demands. He believed that Catholic education could have kept its ideals intact by refusing to get on the "secular band-wagon" and today be in a position to save education as a whole. Has the same thing happened in social work?

Secularism and Social Work

I am convinced that in Catholic social work entirely too much energy and time are spent in working along purely secular lines; trying to accomplish the

impossible through *natural* means. The vast storehouse of the supernatural, our precious heritage, is hardly tapped at all. We are using the long, circuitous route, whereas we have at our disposal the sure, safe short-cut. I say this after much deliberation and observation because it would appear that Catholic social work, as a key field of endeavor, has not yet made the contribution it should make toward solving the perplexing social questions of our day. Yet the Catholic social worker is in daily contact with all of these problems and their disastrous consequences.

I say the social worker is, by her work, in a key position. Social work utilizes the interview as its principal medium; it recognizes the importance of *personal* contact. The private agencies by and large have retained a deep respect for the individual and his dignity. Many workers (I include those of Catholic agencies) have an intense consciousness of the rights of the individual, even though they may not be clear as to his nature and destiny. (Social work in its various evolutionary phases has technically labelled the interview method relationship therapy, dynamic passivity, the establishment of rapport, etc.) Whatever technical term we give to the interviewing process, what we recognize is the principle of personal contact: every individual influences the individuals whom he contacts. The social worker wants her "client" first of all to believe in her, and then she will use the client's act of faith as a means of influencing him. Who, throughout history, can really be said to have influenced individuals to the greatest extent for *good*? After Christ, most certainly the saints, His followers, molded to His image. There was a dynamism about the great apostles of charity that was at once compelling, an all-embracing dynamism which reached out to individuals and to the masses and "compelled them to come in." This dynamism is, of course, born of close union with God; it is the Holy Spirit acting through the more perfect members of the Mystical Body.

Grace is not irrelevant to case work. The worker who asks for the graces and fruits of the Holy Spirit is preparing herself to use the Divine "cut" in influencing others. She will not need to be overly concerned from the technical standpoint, of each successive step in an interview, in the development of a "case situation." Those engaged in social work are or are a part of many decisions which are far-reaching in their effects on human lives. Certainly nothing less than a humble admission of her role as an instrument of grace for others combined with a positive call for the aid of the Holy Spirit can keep the social worker from being either too authoritative or too scrupulous.

This brings us to a further consideration: in what manner can the social worker exercise her apostolicity? I shall elaborate on the areas already mentioned. Then I shall discuss various aspects of the training social workers might need and expect if they are to be lay apostles.

The Horizontal Apostolate

There is the duty of the apostolate of "like by like," which I will call the horizontal apostolate and which, in the sphere of social work, means being an apostle to other social workers, to Catholics and to those outside the Church. Here the Catholic social worker has tremendous opportunities and, I might say, correspondingly grave responsibilities. She must first of all see the soul of her fellow workers. Within the agency where she works, she will realize that bringing Christ to her co-workers may mean more souls who become aware of the truth that *all*—even the laity!—are called to perfection. So her primary job within her office will be to *live* Christ in such a way that the co-workers will love Him more and will increasingly share the abundant life He promises.

ing an apostle to co-workers will be a question of radiating the joy of the faith through practicing supernatural charity in all of the thousand little and big things that open to those who live in close and often in strained and hurried contact with each other. It is a matter of vision and of attitude. Without burning zeal become obnoxious preaching—and many of us have to learn this humbly—one can with loving insistence win one's co-workers through a charity that breaks down grievances, breaks up cliques, cuts through the caste system (executives-workers-stenographers), and devours every opportunity to be generous.

There is likewise a wide field for the apostolic worker in her dealings with non-Catholics employed in non-sectarian agencies. Many of the latter are faced with ethical problems which become a matter of conscience. They need the staunch encouragement of workers in Catholic agencies; they often need help in explaining Catholic doctrine; they need to be free to talk over their difficulties and sometimes to be led to a priest. They too must become aware of their sphere of influence and their opportunities for bringing Christ to their environment. They must be helped to a firmer grasp of Christian principles and to a lively faith that does not compromise.

To the workers outside the Church, the Catholic social worker owes the best form of charity. Many are, to use the words of a convert-priest, "doing a good job with so little." I would say that most non-Catholic social workers are searching amid great odds for the truth, whether or not they recognize their search. The friendly relationship that exists between them and their Catholic co-workers can be a step toward the complete truth for them, if the Catholic recognizes her power to help purchase the gift of faith for others.

The Vertical Apostolate

In the vertical apostolate the social worker simply sees Christ in every man being she serves. Here is her opportunity to combine the hunger and thirst after justice with the beatitude which extols the merciful. Here she can realize that, no matter what comes, she can suffer with those who suffer and thereby supernaturalize everything she tries to do for them.

It seems to me that the greatest service the Catholic social worker can perform for the poor (those who are poor spiritually, those who have not the essentials for decent livelihood those who are afflicted, underprivileged) is to help them to understand the meaning of suffering, in the shadow of the Cross and in the light of the Redemption. Why are we so loathe to pierce through the materialistic contempt for the Cross and its splinters? The Apostles whom our Lord chose understood the folly of the Cross unto martyrdom! The apostle of social work, while doing everything possible in justice and in charity to benefit the poor, will not fail to do them the greatest charity by interpreting the value of suffering and helping them to supernaturalize their own sufferings.

In this age when almost everyone who comes to a social agency is feeling the weight of miseries and of bitterness, the skillful social worker will help turn these miseries into supernatural gold, the stuff that merits heaven. A multitude of conflicts may be resolved in one glimmer of light on the philosophy of suffering.* How otherwise can we hope to explain, for example, a sub-standard

* The mission of the Legionaries brings them into close touch with humanity, and especially with suffering humanity. Therefore, they should possess insight into what the world insists on calling the problem of suffering. There is not one who does not bear through life a weight of woe. Almost all rebel against it. They seek to cast it from them, and if this be impossible, they lie down beneath it. Thus are frustrated the designs of redemption, which require that suffering must have its place in every fruitful life . . . While seeming to cross and thwart the course of man's life, suffering in reality gives that life its completeness. (*Legion of Mary Handbook*)

budget (which remains sub-standard in spite of everything the public private agencies do to increase it to "standard")? How can we hope to lead the poor to an understanding of the beatitude, "Blessed are the poor in spirit"? How will they be moved from a contempt for the rich, from coveting the material possessions of the rich, from the pleasure-seeking love of comforts that is so universally American? How can they be brought to realize that Christ became poor and that by His life of poverty, He gave the supreme example to Christians? He had compassion on the multitudes! Think, then, of the multitudes that must merit His compassion today; among them, the numerous persons who, willingly or not, bring their distress to social agencies. One social agency that sees these multitudes primarily as individual souls who may be saved much for Christ will begin by indoctrinating them in suffering for Christ, rather than suffering more and more out of hatred.

Personal Service

I believe also that an essentially Catholic philosophy of social work must include an emphasis on the worker's *personal* service to her clients. The worker will learn to do everything in the spirit of Our Lady's Visitation. I recall that interviewing, just listening, planning, visiting homes can be at times the greatest personal service. But I am convinced that social workers who are true apostles will not set themselves apart from performing even the so-called menial (!) services for the poor and the wretched: scrubbing the floor, dressing the children, actually helping with the sick—in short, all of the spiritual and corporal works of mercy. It may mean going to lunch or to dinner or to Church with someone of questionable reputation: perhaps only through one's sacrifice and humiliation will this person be brought to the doors of penance. The apostolate understands this giving of self unto humiliation and a thousand deaths! Many Catholic social workers understand it but are kept from practicing it fully by a system which tends to engender respectability and professional status. For many social workers the performing of the spiritual and corporal works of mercy in their most personal and difficult—and therefore most humiliating—forms will be the best antidote for the fear and human respect which often lie at the bottom of smug complacency. The apostle in social work must avoid mediocrity by aspiring to a high degree of charitable service, which the saints has always meant personal love and service. Thus will she safeguard her way of her personal sanctification.

Some may answer that, as Catholic social work exists today, there is no time for the kind of direct personal service that is given by some of the specialized apostolic movements, such as in Catholic Worker Houses of Hospitality, Legion of Mary Hostels, Friendship Houses. This I know to be true in a practical sense. And the lack of time is partly a difference in method: it is also the result of Catholic Charities being in many instances primarily the coordinating agency for all the various charitable institutions, organizations, and efforts under Catholic auspices in a given area. But so long as Catholic social workers are in contact with individuals seeking help in some form or other, they can discover and again the opportunities for personal attention to the poor. It may mean using hours outside the customary office hours, though most social workers, contrary to popular opinion, work very much overtime. That is what the apostolate asks: being an apostle at all hours. There is a real question, I think, as to whether Catholic Charities will have to sift out and choose the excellent rather than the good. Which is the more important (remember we live in the most chaotic era of civilization): a more intense personal service to human beings or the writing of detailed records and reports? Can bookkeeping and statistics (which are seldom used) be reduced to the minimum while r

ing good-organization, so that Catholic Charities can strike out for the more
valent? With eyes on eternity, the choice will have to be made; or some-
else will take the place of Catholic Charities, perhaps not in name but in
accomplishment.

Included also in the vertical apostolate should be the social worker's nu-
merous contacts with people in the community: often the worker from a
Catholic agency represents Catholicism to the judges, lawyers, doctors, business
men, and on down the line—to all persons ("collateral contacts") whom she
meets in her work. If the worker is consciously an apostle she will realize the
dignity of these contacts. They will become opportunities for bringing
Christ to the courtroom, to the bank, to the slums. She may not actually speak
of Christ or His Church (though it is astounding how many persons are eager
to talk about religion), but she will consciously include each "contact" in her
ultimate intention, "Thy Kingdom come." She will ask the Holy Spirit to guide
her deliberations, to reach these souls. Remember, being an apostle is what
God has always expected of the confirmed Catholic. There are no hours set
aside for work or play or time-to-ourselves when God does not enter!

Training for the Apostolate

I have some personal convictions about the possibility of more apostolic
training in our Catholic schools of social work. This does not mean that the
opposite is true: that there is *no* training along apostolic lines. I believe that
there is not emphasis on the lay apostolate to the extent that the graduate of a
Catholic school of social work has a basic knowledge of the lay apostolate, of
Catholic Action and its meaning in our era. It is not my intention here to ex-
amine the curricula of the schools in terms of what *might* be omitted or changed
if it were necessary to provide time for other courses. What I would consider
a minimum, however, is this: that each school would offer, first, a thorough and
up-to-date survey of the apostolic movements, and secondly, the opportunity for
"laboratory experience" in Catholic Action. The survey would be prefaced, of
course, by a study of the encyclicals relative to Catholic Action and supple-
mented by the growing literature which the lay apostolate is producing. This
could certainly include a history of the Jocists in Belgium, France, Canada,
and of the cell technique as used in various Catholic Action groups in this coun-
try. It would include a survey of the Legion of Mary -- its history, some study
of its *Handbook* and other pertinent literature, and a bird's-eye view of the
Legion at work today on five continents. The Grail movement should be sur-
veyed; their training school for women apostles, Grailville, should be known;
their publications should be read. The Catholic Worker movement and its paper
should be studied for their views on the Christian agrarian movement as a
specialized answer to our godless society. So should the Friendship Houses and
the writings of their workers—we should know what they believe and are
trying to practice in the area of interracial justice. The work of organized
Catholic Action in other countries, especially in Mexico and Latin America,
should be general knowledge; here is our bond with our neighbors.

Laboratory experience would mean that the schools might make it possible
for their students to get practice in the lay apostolate. True, one cannot force
apostolicity on anyone; but one can open the door to the voluntary offering of
oneself. A Catholic school of social work might have (as extra-curricular activity)
a Catholic Action cell or a Legion of Mary praesidium. Or each school could
make known to its students the various organizations for Catholic Action in
their community, encourage the students to visit these groups and possibly to
participate in them.

What of the Catholic agencies? How can they find means of encouraging their staff members in the apostolic ideal? Here I am speaking of something other than a good environment in which to work; for by comparison with shops, factories, other offices, the Catholic Charities office is an excellent place to work. The atmosphere is not clouded with open violations of the commandments or with dissension resulting from bigotry and intolerance. I am without saying that one individually has the opportunity to practice his religion. I would speak of something even more basic: namely, the recognition by all of the staff members, individually and collectively, that they can and must make a corporate, communal contribution to the agency's work (and hence to the world at large). This idea of corporateness is opposed to individualism. It is not new—it is of the very essence of Christianity, the Mystical Body. But it needs re-emphasis, perhaps a seeming over-emphasis, in order to offset the individualism which permeates even those who are called Christians.

Catholic Action understands this pooling of spiritual energies. The Communists use the principle of group action. In every form of the lay apostolate this unity is striven for and effected through a particular dominant spirit, through special means or "mechanics" which emphasize the corporate character. The Legion of Mary accomplishes corporateness through instilling in its members the spirit of Our Lady and the ideal of complete consecration to her, renewed annually. The Grail movement emphasizes the idea of the family; the women apostles-in-training at Grailville are reminded continually that they are part of a family, a family striving to bring about the Christian revolution through a re-emphasis on all the womanly virtues. So with the Young Catholic Workers—there is the ideal of corporateness in their living together, sharing with a lot of fellow workers in the name of Christ the Worker. Claire Huchet Borge describes this ideal so well in *France Alive* when she tells how men "move from being 'friends of Christ' to being 'members of Christ.'" Her book is full of examples of communal Christianity adapted to specific areas and almost to the point of astonishing the individualistic Christian.

A Practical Example

Catholic Charities can develop and use some of these techniques to meet their needs. I can best describe what I envision by giving some examples. I am sure that various Catholic agencies have tried methods to foster the sense of oneness in their respective offices. The agency's task in this regard is concerned first of all with a set of working principles (ideals) and with their application (practice). I know of one small agency which aspired to such a plan. Its ideals might be expressed as follows: every person on the staff was a potential apostle; it was to be made aware of what apostolicity means; the agency hoped to encourage all staff members to make the Mass the center of their lives and therefore to put no obstacle in the way of their daily attendance at Mass; the spirit of prayer and sacrifice was to be fostered as an integral part of the agency program; every staff member—no matter what his particular assignment—was to learn to see Christ in every person contacting the agency and to act accordingly; those in authority were to be conscious of their responsibility in helping staff members develop spiritually; the agency was to cooperate with and to make use of apostolic groups in the community; definition of the agency's purpose in terms of the highest spiritual goals was to be a constant aim (though the translation of social work in these terms might at times be difficult). These ideals were not drawn up at one sitting and made a matter of record. They simply evolved and gradually influenced a working pattern.

I shall try to describe some of the actual practices which were tried out, unless this recital will sound very elementary to confirmed lay apostles. The "every staff member eventually an apostle" was originally that of one apostle on the staff who gradually influenced and taught other members about lay apostolate. When replacements were necessary the agency looked for persons who had the apostolic viewpoint and tried to take on those who actually were engaged in or knew about some form of Catholic Action. Of course, this was not easy; but it was found that the work of Catholic agencies can have an appeal to apostles-in-the-making when presented to them in that light. After several years of pursuing this aim, the agency experienced a period during which it had almost accomplished the goal. Several staff members were actually working outside the agency in groups devoted to the apostolate; several had belonged to Catholic Action groups before coming to the agency, either in high school, college, or in their parish. The aggregate training included the techniques of the Legion of Mary, of Grailville, and the cell. The group comprised the entire staff: workers, stenographers, even a student-worker. This "ideal" period was short-lived due to various staff changes. But the fact that it could happen at all should give a note of encouragement to those who might carry out the ideal with greater vision and confidence.

To encourage daily Mass and daily Holy Communion as the central act of staff members, the agency considered it very important to fix office hours so that it would permit every member to attend Mass daily if he so desired. Recognizing how many zealous Catholics are prohibited from getting to the Holy Sacrifice each day because of the hours set in secular offices, businesses, factories, etc., and the distances from home to work, this agency believed that no Catholic organization should be guilty of mechanically separating its employees from the Mass. This was the negative minimum. On the positive side, the strongest influence was the example of staff members who made daily Mass the indispensable offering of themselves and their day's work. (Some of them would not have worked where they could not get to daily Mass.) To afford everyone the opportunity of attending daily Mass meant that it was sometimes necessary to "tagger" the hours of arrival at the office. To the efficient, mechanical, material world this seems heretical (and there were those who lifted a critical eyebrow), but to the Christian it should be mere common sense—the kind of non-conformism which looks at eternity and measures efficiency accordingly. Will not the clerical clerk who lives in a distant suburb be doubly "efficient" for having offered the Mass, even though her office day begins a half hour later? This is just one instance of spiritual economy; it should be taken for granted. In the agency of which I speak, there eventuated a corporate plan which was suggested by one worker and readily accepted by the whole staff: one morning each week all of the staff went to Mass together as their joint offering of themselves in a common task. This unified act was their admission of primary dependence on supernatural means; they all realized their work was fruitless and the obstacles impenetrable without the graces that flow from the Mass. Hearing Mass *together* bound the staff members as nothing else could. It provided a carry-over of the corporate aim on those other mornings when they went to their respective parishes. Having breakfast together after Mass gave time for sociability and informal discussion which was distinct from staff meetings and conferences.

To foster spiritual goals, certain devices were used. Staff meetings were begun and ended with prayer—often with reading of the Collect or other part from the Proper of the Mass. At these meetings it was considered desirable to have one report from some apostolic source to enliven the apostolic spirit—a review of an article from the *Y. C. S. Bulletin* (Young Christian Students), from

Friendship House News, or the *Catholic Worker*; or a review of any literature that emphasized the Catholic ideal in social work. This was, of course, in addition to the more technical reports and discussions of the work. The spiritual life of clients and the moral problems which clients brought to the agency were discussed in the light of Catholic doctrine, as also were the practices of non-sectarian social work. Staff members were made conscious of the specific needs of the agency and of the vast social ills so that they might pray habitually for these needs: more houses for families who were turned down because they had children; more homes; more workers; and those greater remedial needs. Individual workers were to understand that prayer and sacrifice for particular persons whom they were serving were indispensable. Moreover, they were helped to grasp the truth that the grave spiritual evils are cured only by suffering and prayer; that the worker, through suffering, purchase the grace which a chronic alcoholic or a despondent neurotic needs in order to *want* to be cured or to continue living. This type of "indoctrination" was carried over in supervisory conferences. The agency observed Holy Days of Obligation and its offices bore the symbols of Christianity. There was a very close cooperation with lay apostolic groups in the community; for example, the Legion of Mary in various parishes did many services for the poor, the sick, and the people in need of spiritual help, over and above certain specialized services which the agency might be offering. Furthermore, the staff members all knew what was happening in the lay apostolic work in their entire area and, in some degree, throughout the country. Apostles from other places were welcomed; discussions with them made for mutual encouragement and exchange of ideas.

I have been relating some of the means tried by one small agency to carry out about "the apostolic way." Possibly other Catholic agencies have used similar or diverse techniques to make their workers and their work have a genuine Christian temper. Some of the smaller and the newer agencies may have had some innovations to report. There has been far too little discussion and pooling of experiences in this area. I mention smaller and newer agencies in contrast to the big-city, highly-centralized, and (in the opinion of many) over-organized agency, because the smaller agency has fewer resources in terms of trained workers, equipment, and money. And so it has to use ingenious ways to do work comparable to standards set up by the large agency. I think this social limitation may prove a boon to the "little agencies" if they will blaze fearlessly the trail for adventures in service that will be apostleship through and through.

Pattern for the Future

I can visualize the evolution of a pattern that will be quite different from today's and yet will retain such advances in method as modern Catholic social work finds *genuine*. There is the whole question of salaries and permanency of staff, which I have not heretofore touched upon. The great lament of all agencies at all times would seem to be "not enough money and not enough workers." (I have wondered how our agencies would operate if we had a big financial crisis.) The usual line of thinking on the part of private agencies and Community Chests in recent years has been "service rather than relief" which is interpreted, "Pay bigger salaries to more highly trained personnel up and down the line, who will in turn give *service* to the client; relief is an outlay of money to or in behalf of the client) is to be a tool for the private agency; the big job of relief must be done by the public agencies." This seems to be the thinking behind the appropriating of more money for administration than for direct help to those in need. It sounds plausible; but it does not work out in practice. Without analyzing all of the reasons why (they are readily known to most any agency administrator), I would dare to sug-

Catholic social work might concentrate on interesting a number of persons who would be willing to work for nothing, or for mere maintenance, or for minimum (granting individual obligations to family, etc.). True we used volunteers and volunteer groups, but these have been an adjunct to the professional staff. What I picture is workers who are or will be trained in the lay apostolate and who will be willing to give completely of themselves in serving others. They will see the importance of voluntary poverty. They will dress in keeping with their role as apostles (not according to the latest fashions, and, of course, not shabby, but in Marian simplicity, lest they by a flashy appearance set up a barrier). These workers might have training in a Catholic school of social work—a sifted and reorganized training wherein they would get more theology and more of the lay apostolate, as I previously mentioned. Or granted that some could not attend a school: they might get “in-service” training during a probationary or apprenticeship period in the agency. The Jocists and the Legion of Mary have a very effective technique whereby laymen learn to be apostles while engaging in apostolic work.

I can visualize a decentralization of the services given by Catholic agencies, a further effort to concentrate on the parish as the basic Christian community. I do not mean merely the use of volunteer groups such as the Saint Vincent Paul Society on a parish level, as many Catholic Charities agencies now operate. I am thinking of worker-apostles, especially women, who will live in the neighborhood or parish which they will serve and who will maintain a standard of living that will be comparable, in a material way, to the poor of the parish. These workers would do a vast amount of the services now termed “family case work.” They would do it in the capacity of Christian neighbors. There would be a leaven in the parish to restore all of the neighborly virtues. The parish-apostles whom I envision might still be attached to a central Catholic Charities unit, while living in the parish. It would still be possible to have a central office to carry on some of the more specialized services which Catholic Charities in this country has developed: certain phases of child welfare, unmarried mother services, and the like. But would not the primary emphasis on restoring Christian unity in the parish be a step toward Catholic social work engaging more and more in prevention rather than remedial measure? More solid family life in Christian homes means fewer broken homes, fewer delinquents, fewer unmarried mothers. The parish-apostles would, of course, cooperate fully with other parish groups; it would be particularly important for them to belong to whatever lay apostolic organization existed in the parish—or they might start one.

Catholic Charities took note of what the Jocist method can do for delinquent youth, in a program at the New Orleans Conference last October. The chairman of this particular program was that outstanding apostle to youth, J. G. Howland Shaw, who back in 1943 at the Buffalo Conference of Catholic Charities urged Catholic social workers to take note of what the Jocists were accomplishing for youth. The *Catholic Charities Review* for November, 1947 had three short editorials on the new apostolic spirit: as portrayed by the Jocists who talked at New Orleans, by the French workers' movements; and by the apostolate that has been developing in war-torn countries to meet present conditions and which “will be different from anything that has been known in our generation or in those preceding.” Back in 1940 Bishop Ryan of Bismarck, North Dakota, talked at the Chicago meeting of Catholic Charities about the work of the Legion of Mary which he knew first-hand from his own experience. The subject assigned to him by the program chairman was “Women Volunteers in Catholic Charities,” but he purposely devoted his entire talk to

the Legion of Mary because its system sets out to train apostles, and Excellency considered apostolicity the necessary requirement for Catholic "volunteer service."

The foregoing few instances are, I think, sign-posts. I believe there be many lay Catholics in social work who sense the need of re-Christianization. Some undoubtedly have convictions about the lay apostolate. These who realize the need will not wait for some great overall movement. Let them take the initiative in asking the agencies and the schools to help make them apostles. Let them get into a group that is already training apostles and apply the principles and techniques of Catholic Action, which they will find apply in their own job. Let the theologians, educators, and other authorities in Catholic social work face squarely the problems of this field. Perhaps the directors of Catholic agencies will more than welcome a plan which relieves them of being super-experts in diplomacy, finance and administration, and will give them greater opportunity to direct the spiritual welfare of their staff members and the people they are serving.

The challenge in this eleventh hour is very great indeed.

MARY LOUISE PAUL

BOOK REVIEWS

A Sad Case

**THOMISTIC PHILOSOPHY
IN SOCIAL CASEWORK**
By Mary J. McCormick
Columbia University Press,
\$2.00

This is an obviously very diligent attempt to make a synthesis between Thomistic philosophy and social casework. It is a pleasant duty to have to proclaim failure.

Miss McCormick is a social worker who is obviously dyed in the wool of secular techniques and professional language. She has approached Saint Thomas with her formed sociological mentality, looking for the philosophical principles of her trade. What has happened is that she has abstracted from Saint Thomas the descriptive matter of rational psychology (on the will, the intellect and the passions), and tried to show that social casework rests on this framework. If she had used rational psychology as basic to a system of psychology and shown (if she could) that that was basic to casework, then there would be pertinence to her study. But for a researches in Saint Thomas (and this section is not easy) she has made a "synthesis" on the level of ordinary common sense. It appears that Saint Thomas and the social worker think that people are people, that each person is different from the next, and that emotions are sometimes troublesome. So does the man in the street. That is to over-simplify, but not much.

Instead of having a formed social caseworker approach Saint Thomas, it would be interesting to see a formed Thomist approach social casework. I think he would be struck immediately by the absence of principles in social casework, and that then he would see how rapidly Freudianism is insinuating itself into the foundations of the practice. Most modern casework would stand condemned in the light of Saint Thomas.

The analytical section is followed by two case histories which the author cites in order to bear out her point. They are just two ordinary, tragic

ies, handled in the usual muddy manner of secular social work, with ian touches. One concerns an irresponsible young mother who spends venings in bars, to the gross neglect of her children (so neighbor after bor testifies). The social worker never believes the testimony, never ques- the mother, never investigates. Miss McCormick finds this not only endable, but Thomistic! Here are her summary words of praise:

The fact that, during four months of consistent help and support, the caseworker was not able to prevent the final flight that took the form of abandonment of the children and resulted in the assumption of responsibility by an authoritative agency does not detract from the value of the work itself. This value stems primarily from the case- worker's willingness to look for positive qualities in an individual in whom negative ones were dominant.

The other case concerns an unmarried mother-to-be who first comes to social worker with dispositions which would rejoice a confessor's heart: aces her situation, she's sorry, she blames herself, she's determined to right life. Acting upon some mysterious rule known only to initiated social ers, these fine dispositions are ignored, and there follows a year or so usework during which the worker befriends the girl (without becoming friend) and avoids all moral issues. After the girl has been reduced to usion and an amoral view of life (it is tragic to read of this spiritual rioration, so clearly written between the lines) the social worker expresses pious hope that with a few more years of help the girl may gain insight her own conduct! Saint Thomas would faint.

Here are some of the author's comments on these cases:

There undoubtedly was some unconscious identification of husband with father—each of them always took care of her. . . . It was an egocentrism that probably represented fixation at the immature, in- fantile level rather than regression from an adulthood once achieved and later abandoned.

Does this sound like Saint Thomas—or Freud?

There is one last unhappy comment that must be made on this book. ne whole course of it the words "God," "moral," "spiritual," "sin," and "grace," er are used! Miss McCormick is Associate Professor of Casework at the bla University School of Social Work. One wonders if she reflects a eral absence of Catholic mentality in our graduate schools of social work.

ROBERTA MILLER

Apostle Within Limits

PEGUY
by Daniel Halevy
Longmans, \$3.50

Mr. Halevy's biography of Charles Peguy is the first to appear in English of this strange Catholic who, Halevy asserts, was the most active agent of the Catholic renaissance in France. Peguy, from his earliest days as socialist, was a reformer and revolutionary; therefore his life forces us to what a *Christian* revolutionary should be. On the answer to this depends measure of authority we credit to Peguy.

Peguy grew up in the France divided between the Church and the state (the inheritor of the revolutionary, secularist tradition). Peguy chose the revolution and ceased to believe. The reason for his choice is the guidepost to life. Because the Church was represented as the oppressor of the people and the secularist and socialist tradition as their redeemer, he chose socialism.

After he founded his publishing house he was soon disillusioned with the Socialist Party. For he found that the leaders of the party were no more concerned with the redemption of the individual than he had been taught by the Church was. They dealt in masses and aspired to rule them with a totalitarianism as complete as capitalist enslavement. "*Capitalists d'homme*" is Peguy's criticism. Later he encountered the dictatorship they imposed upon the educational system. From this time he was convinced that "no political or social organizations can conquer human misery." His convictions are expressed in the formula: "The social revolution is moral or nothing." As he came to a more and more radical rejection of the modern world and saw more and more the greater evils into which the secularist reformers were plunging, he clarified his understanding of the essential difference between modern and ancient and Christian civilizations. Previous ages had been concerned with religious values and the bettering of man. Modern civilization, under the sway of technical development, subordinates every activity to materialism. The new reformers have a confused vision of an idol to which everything must be sacrificed: they call it 'collective consciousness,' but it is merely the deified consciousness of the bureaucratized citizen and proletarianized man. His understanding of the evil of "statism" is all the more impressive in the light of subsequent events, while he well knew the real power of our times, 1914-1918. He described the degradation of democracy as "a system of government founded on the satisfaction of the lowest appetites and on the appeasement of the lowest interests." On the intellectual level Peguy's sharpest barbs were reserved for the pusillanimous, time-serving historical scholarship of the Sorbonne: if Peguy returned today he would find this kind of positivistic scholarship firmly entrenched in our Catholic graduate schools. Having turned away from everything in his world, it was time for him to find out what he was waiting for. God was waiting to fill the void this universal negation had left in his life. Halevy testifies to Peguy's preoccupation at this period with the total absence of God in modern life. "Absence of God, presence of God, that is always God." The *Cahiers* was founded in 1900, and it was in 1907 that he told Jacques Maritain of his return to the Faith. In 1908, according to Halevy, Peguy confided his secret to another friend and it was more generally known after this time. This period from 1907 to his death in 1914 is what concerns us here. For during that whole period, up till the last week of his life, he did not practice the Faith; he heard his first Mass but a few days before he died an heroic death in battle. It is especially in dealing with this period that Halevy is a thoroughly unsound guide. Peguy's failure to practice the Faith is attributed usually to his marital difficulties, but it is apparent from Halevy's account and the testimony of Madame Maritain (in *My Adventures in Grace*), that there were other more radical reasons. For example, as late as 1912 Peguy's reaction to the conversion of Ernest Psichari was: "We must go into mourning for Ernest; he is lost to us; he is in the clutches of the priests." Again: "What is so tiresome is that one has to be careful of the priests . . . they administer the Sacraments, so they like it to be that there is nothing but the Sacraments. They forget to say that there is prayer as well and that prayer is at least half. Sacraments and prayer are two different things. They control the first, but the second is at our disposal." He took Saint Jeanne d'Arc as his model, but made her into his own image, put his words into her mouth, words that no saint would ever utter and which at times approach blasphemy. His outright defiance of the Church's condemnation of Bergson and his intense dislike of Thomistic doctrine, of which he was totally ignorant, are further cases in point. What does all this add up

have seen that Peguy began as a revolutionary socialist. The truth is that his break with this position was never complete. No doubt he possessed the Faith but it had not formed his mind. He did not understand the radically different path the Christian revolutionary must follow. In fact the great issue of our times lies between those who place the light of human reason first and those who subordinate the clarity of reason to the darkness of Faith. The one seeks to reform society by means which are *clear* to man and accordingly places entire trust in human power, activity, organization, genius, political action. His liberalism, socialism and communism are blood brothers. The Catholic reformer, however, knows that man will be redeemed only by the blood of Christ. This blood flows upon the parched earth through the Church, the extension of Christ in time, the hierarchy, the Sacraments, all that Peguy valued least. The apostle's value is measured not by his genius or position but by the intimacy of his union with Christ. It is as a member of Christ's body, the Church, that the apostle bears fruit. The surest sign that he is guided by the Holy Spirit is the degree of love for the Church and docile obedience to the hierarchy. In reverencing the Holy Father, the Bishops and other clergy, we are not giving precedence merely to men, liable to human frailty and error, but to God whom they represent. Our docility is supernatural and springs from Faith if we obey Christ in our superior. If we obey to the extent that we can *see* that the superior is wise and virtuous our understanding is not supernatural. The Catholic revolutionary is distinguished from the secularist precisely in that he places all his trust in essentially supernatural means, in the extension of Christ, in the sacramental means by which that Passion is applied to our souls, in the hierarchy through which Christ exercises His authority over us. But none of this is clear to the eyes of reason; we cannot see *how* God is infallibly attaining His ends through visible and limited superiors; we cannot see *how* our activity, our most diligent efforts, our profundity of genius are dead and avail nothing for the reform of mankind except in the exact measure of a man's union with Christ; nor can we see how it is that the evils of the world are going to be overcome, not by activity, but principally through participation in Christ's Passion. But by Faith we know that the world was redeemed and Satan overcome, not by Christ's public teaching but by His Passion and death. The followers of Christ will be fruitful according to the measure of their participation in that Passion. Catholic passion is the source of Catholic action. We can see how radically this cuts at the root of the humanism and rationalism of our day. For the Christian relies on means that are dark to the human mind. The modern world, with its subjective disposition, its degraded intellect, its root error, its light before its eyes, its truth reveals, its created it as unable to see, its the many unreservedly, his radical simply un- that genius Peguy's very act Peguy any in the elements as he are perhaps e strive to

2348

I 28

What of the Church. It is reasonable. He has seen, are objects, how easy it is for those to do it. Tallevy has no doubt Peguy's progress toward the overpowering of a thought is objected toward a sort of person of Jesus

1230 Old Mission Students' Th

attitude to highly objectionable might have he relates that Peguy the fact that not tracing genius, the of a man's analysis tends to be ended by the

The Sinfulness of Having Babies

After hearing that Methodist Bishop Oxnam, while speaking before the Parenthood Association of Chicago, declared that to refuse to use contraceptives prudence demanded it was "sinful."

How very nice it is to hear,
Planning parents sob and cheer,
As stalwart prelate so declares,
The sinfulness of having heirs.

Oh, selfless Bishop, speaking free!
Honored pastor of thy See!
The truth to shout, he e're insists,
Despite the toll in Methodists.

"Let unenlightened Papists breed,
Not yet from superstition freed,
Their offspring sad to error linked,
While Protestants become extinct."

Thus, in accents apoplectic,
Flows the liberal dialectic,
Teaching parents how to plan
Not to propagate the clan.

Inscrutable to man, and odd,
The providential ways of God,
That heretics should so deny
A life to heretics, and die.

ED WILLOCK